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MEDIAEVAL JAINISM

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MEDIAEVAL JAINISM

WITH SPECIAL REFERENCE TO
THE VIJAYANAGARA EMPIRE

BY

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PREFACE

When we met at Hampe (Vijayanagara) in December 1936 to commemorate the (traditional) date of the foundation of the Vijayanagara Empire, a few well-wishers desired that I should undertake the study of the Jainas under the mediæval Hindu monarchs. I agreed to their proposal but it was only some months later that I could give the subject a concrete shape. Only two scholars deserve special mention in regard to the history of the Jainas in southern India—Mr M S Ramaswami and Mr Seshagiri Rao, whose excellent essays I have utilized in some places in my work. But I have followed an altogether new line of enquiry. Jainism is studied here from a non-religious standpoint, and the conspicuous part played by all sections of the people—kings, feudatories, nobles, priests, citizens, and women—is described with the aid of contemporary historical records. It will be seen from the following pages that the connecting link in the history of pre-Vijayanagara and Vijayanagara Jainism was the great Vijayanagara House. And so far as the religion itself is concerned, we may note that far from being a bundle of metaphysical beliefs, it was a faith that added in a large measure to the material prosperity of the land. It was not my intention to exhaust all the aspects of the subject. On the other hand, I have deliberately concentrated on some particular phases of the question, leaving others to those who may care to work on them.

Notwithstanding many limitations, it is pleasing to observe that the old Jaina spirit of helping the cause of learning is

still strong among some Jainas. This it was which has made two generous and kind-hearted Jaina gentlemen share a substantial part of the expenses of the work. In the true Jaina manner, they wish to remain anonymous. To them I wish to acknowledge herewith my profound obligation for their generous aid. I am equally grateful to Mr M N Kulkarni of the Karnatak Publishing House, Bombay, but for whose kindness, promptness, and liberality, I am afraid this work would not have been printed so soon at all.

The Index has been prepared by my younger brother Mr G N Saletore, M A, who, in spite of heavy post-graduate studies, has kindly come to my rescue.

July the 14th, 1938

Purandharebagh,

Poona 2

B A S

CONTENTS

CHAPTER	PAGE
I PRELIMINARY REMARKS	1
II ROYAL BENEVOLENCE	5
III PRINCELY PATRONAGE	87
IV JAINA MEN OF ACTION	101
V WOMEN AS DEFENDERS OF THE FAITH	154
VI POPULAR SUPPORT	172
VII CRITICAL TIMES	216
VIII VIJAYANAGARA'S PLEDGE	283
IX STATE AID TO JAINISM	298
X JAINISM AT THE PROVINCIAL COURTS	311
XI ANEKĀNTAMATA IN THE EMPIRE	322
XII JAINA CELEBRITIES IN THE VIJAYANAGARA EMPIRE	366
INDEX	389

ILLUSTRATIONS

GOMATEŚVARA AT ŚRAVANA BELGOLA	<i>frontispiece</i>
GOMATEŚVARA AT KĀRKAḢA	<i>facing p 268</i>
A MĀNASTAMBHA AT HIRIANGAḢI, NEAR KĀRKAḢA	" "
HOSABASTI AT MŪḢABIDRE	" 352
CATURMUKHABASTI AT KĀRKAḢA	" "

ERRATA

Page	Line	For	Read
4	Last line	<i>M A R</i> for 1923, p 23	<i>M A R</i> for 1923, p 26
52	Footnote	E. C. II Intr. p 30	E C II No 67, p 30
69	15	Morale	Marale
93	29	Narasimharājapara	Narasimharājapura
110	10-11	Bāhumali	Bāhubali
220	8	Avyaka	Avyakta
310	Footnote	<i>E C</i> IV XII. C ₁ 22 p 78	<i>E. C</i> XII Ck 22. p 78
314	15	Canna Bommarasa	Cenna Bommarasa
317	Footnote	Samyak-Dharśana	Samyak-Darśana
320	11	Baciya Rāja	Baica Rāja

श्रीमत्परमगम्भीरस्याद्वादामोक्षलाञ्छनम्
जीयात् त्रैलोक्यानाथस्य शासनं जिनशासनम्

May the doctrine of Jina be victorious—the doctrine of the Lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syād vāda* ¹

THE KARNĀṬAKA COUNTRY

*Ā jala-nidhī-parivestisid ā Jambūdvīpa madhyadol Mēru-nagam
rāṇpud-erṇḍesag amarasamājade-sura-dhēnu-dēvataru-pañcakadim
ā-Mīrugiriva tenkana-dikkīnolu-dharma-bhūmi-Bharatakkhandam-
vṛppud adarol-atīramanīyamāda-nānā-deśam-unt-ā-deśadolu Jina-
dharma-āvāsav-ādatt amala vinayad āgārav ādattu Padmāsanaṣṣa-
ā-sadmaṣṣav-ādatt atīviśada-yaśo-dhāmav ādattu vidyā-dhana-jaṇma-
sthānav-ādatt asaṃtā-tarala-gambhīra-sad-gēhav-ādatt enisalk int-
ulla nānā-mahīmeyol esugam cāru-Karnāṭa-dēśamam*

(By its roaring waves and dashing spray proclaiming that it had mountains and pearls was the ocean surrounding Jambūdvīpa, in the middle of which was mount Meru, south of which was the land of *dharma* Bharata-khaṇḍa. Among the many beautiful countries it contained an abode of the Jina *dharma*, a mine of good discipline, like the dwelling of Padmāsana (Brahmā), having acquired great fame, the birth-place of learning and wealth, the home of unequalled splendid earnestness, thus distinguished in many ways was the lovely Karnāṭa country.)

Epigraphia Carnatica, VIII Kuppaṭūr
stone inscription styled Sb 261, dated
A D 1408, pp 41, 107 (text) See
p 309 of this work

CHAPTER I.

PRELIMINARY REMARKS

Importance and nature of the subject—Introduction of Jainism into south and west India

THE history of mediæval Jainism in southern and western India, especially in the famous Empire of Vijayanagara, can be best understood only when it is studied in relation to the activities of its votaries in the ages preceding the rise of the sons of Sangama. It is essentially the history of a sect which having sought shelter in Karnāṭaka from a grave calamity that had overtaken it in its own home in the north, rose to unrivalled brilliance in the land of its adoption not only in the fields of letters, arts, and religion but in the domain of politics as well. At the hands of writers on Indian history, however, the influence which this profound faith cast in the south has not received the attention it has deserved¹. Indeed, it may be said

1 One finds little about this subject in most of the modern works dealing with the history and religions of India. *The Cambridge History of India* I, for example, has only a few lines on this question pp 166-167. Other writers like Glasenapp, *Der Jainismus*, and C Hayavadana Rao, *Mysore Gazetteer* (revised edition, Bangalore) have nothing more than the few well known facts to relate

without any exaggeration that this subject has been almost ignored by historians of India. It is our purpose, therefore, to delineate in brief such of the important facts which are available in the numerous epigraphic records and literature of Karnāṭaka, the Telugu and Tamil lands, and which give us an idea of the remarkable contribution Jainism made to the stability and success of many kingdoms and notably of that most magnificent product of mediæval Hindu statesmanship—the Empire of Vijayanagara.

But it is necessary to bear in mind here a few considerations in regard to the subject before us. In the first place, while it is undoubtedly true that, as will be pointed out in the course of this treatise, Jainism claimed great antiquity in certain parts of southern India, where it made perceptible progress for some time, it always reckoned Karnāṭaka as its home where both during the days of its highest splendour as well as in the period of its comparative insignificance, it never failed to receive the warmest hospitality and the sincerest devotion from the people. Hence the history of Jainism in southern India is primarily the history of that religion in Karnāṭaka. This is the reason why, while studying the annals of Jainism under Vijayanagara, which was till the days of the famous Āraṇḍī family thoroughly Karnāṭaka in origin and culture, we should pay due attention to the part played by the followers of the Jina *dharma* in moulding the destiny of western and southern India in the pre-Vijayanagara days. We have, therefore, to acquaint ourselves with the facts relating to the advent of that religion into Karnāṭaka, and the circumstances which led to its being a most potent factor in the history of western India till the fourteenth century A.D., before we deal with its progress and decay in the Vijayanagara Empire. This course of study will explain the widespread and abiding influence

which Jainism had in the land, and at the same time enable us to understand how it functioned throughout the history of the Hindu Empire of Vijayanagara

The advent of Jainism into Kairātaka, and, therefore, into southern India, is connected with the immigration of Jainas under their celebrated leader Bhadrabāhu, the last of the great *śrutakevalis*, and his disciple the Mauryan Emperor Candragupta. Southern tradition, corroborated by literary and epigraphic evidence, relates that Bhadrabāhu after predicting a twelve years' famine and drought in the north, led the migration of the Jaina *sangha* to the south. He was accompanied by Candragupta Maurya. On reaching Śravana Belgola, Bhadrabāhu, perceiving that his end was drawing near, ordered the *sangha* to proceed on its way, and himself remained on the smaller hill called Kalbappu, Katavapra, Cikka Betta, at Śravana Belgola, where he was tended till his last moments by his royal disciple. The latter survived his teacher by twelve years, which were spent in penance on the hill, and then died there himself.¹

Notwithstanding a few discrepancies between the traditional account of the migration and that left to us by early Jaina writers, it may be taken as an undisputed fact that the Jainas migrated to the fertile regions of Kairātaka in the days of the first Ganadhara Bhadrabāhu whose death, according to all Jaina authors from Hemacandra down to the most modern scholiast, took place in 170 A V or B C 297.

1 Charpentier discredits the account of the Digambaras and asserts that Bhadrabāhu retired to Nepāl in order to pass the remainder of his life in penance, leaving the succession to Sthūṛḍhadrā, a disciple of Bhadrabāhu's own contemporary the high priest Sambhūtavijaya. *Cam His of India*, I, p 165.

2 Jacobi, *Kalpasūtra*, Intr, p 13

We owe this definiteness in regard to the Jaina migration to Karnātaka to the researches of the late Mr B L Rice and the late *Prāklāna Vimarśa Vicaksana Mahāmahopādhyāya* R Narasimhācārya. On the strength of the inscriptions on the summit of Candragiri itself and elsewhere, the writings of early Jaina writers like Hariṣena (A D 931), and mediæval and later writers like Ratnanandī (*circa* A D 1450), Cidānandakavī (A D 1680), and Devacandra (A D 1838), these scholars have shown that credence may certainly be given to the tradition of the migration of the Jainas to the south under the leadership of the fifth and the last of the great *śrutakevalis* Bhadrabāhu and his royal disciple ¹

1 Rice, *Mysore and Coorg from the Inscriptions*, pp 2-10, Narasimhācārya, *Inscriptions at Sravana Belgola*, pp 36-40. Smith accepted this tradition. *Oxford History of India*, pp 75-76. Fleet tried to maintain that this Jaina tradition had no historical basis. *Indian Antiquary*, XXI, p 156, *Epigraphia Indica*, IV pp 22-24, 339, *Journal of the Royal Asiatic Society for 1909*, p 23, *ibid for 1911*, p 816. But both Rice and Narasimhācārya have successfully proved that Fleet's contention was wrong. *My and Coorg* p 7, n (1), *Ins Śr Bel*, Intr, p 40, Dr Shama Sastry while squaring some synchronisms with the initial year of the Gupta era, viz, A D 200-201,—which, according to him, is the correct date, that given by Dr. Fleet, viz, A D 319-20 being wrong—opines that it was Bhadrabāhu III, and Candragupta II, who came to Kalbappu (*Mysore Archaeological Report for 1923*, p 23).

CHAPTER II.

ROYAL BENEVOLENCE

Royal patronage Under the Gangas : The Ganga kingdom a creation of the Jaina sage Simhanandi—the story in connection with that sage and Mādhava Konguṇivarmā I described and examined—Avinīta I—Durvinīta—Śivamāra I—Śrīpuruṣa Muttarasa Prthvikonguṇivarmā II—Śivamāra II Saigotṭa—Prince Duggamāra—Nītimārga I—Mārasimha Guttiya Ganga—Nītimārga, Rācamalla III—Rakkasaganga Rācamalla, IV The Kadamba patronage : Kākuṣṭhavarmā — Mrgeṣavarmā — Ravivarmā — Harivarmā—Devavarmā Rāstrakūṭa patronage : Dantidurga, Khadgāvaloka—Govinda III Prabhūtavarsa—Kambha, Raṇāvaloka—Amoghavarsa I Nṛpatunga—Kṛṣṇa II—Kṛṣṇa III—Indra IV Western Cālukya patrons Tailapadeva II—Jayasimha III—The great men in the age of this ruler Vādirāja—An account of Vādirāja—his rival Vādi Rudragana Lākuliṣa Paṇḍita—Other great Jaina teachers of this period identified—Patronage by the Cālukya monarchs continued . Someśvara I Trailokyamalla—A great Jaina teacher of his time Vāḍibhasiniha Ajitasena—Vikramāditya VI Hoysala patrons The Hoysala kingdom another Jaina creation—Relation between the Hoysalas and their predecessors the Western Cālukyas—Jainism as the connecting link between the Hoysala and the Vijayanagara

MEDIÆVAL JAINISM

kingdoms—The birth-place of the Hoysalas a centre of Jainism—The story of the Jaina *guru* Sudatta who helped Sala to build a kingdom critically examined—Identification of Sudatta with the help of a contemporary stone epigraph—Digression into the early history of the Hoysala family—Vinayāditya II and his Jaina *guru* Śāntideva—Ereyanga and the sage Gopanandi—Ballāla I—Viśnuvardhana—Narasimha I Ballāla II—Narasimha III—Rāmanātha

FROM a fugitive faith, Jainism became gradually the dominant religion of Karnātaka, and for nearly twelve centuries (second century A.D. till the thirteenth century) it guided the fortunes of some of the most powerful and well known Karnātaka royal families. This particular aspect of Jainism deserves a passing explanation. That a religion which had made Karnātaka its abode only a few generations before its great rival Buddhism had cast its sway practically over the same area,¹ should have, in spite of the opposition it met from rival faiths, and notably from the rejuvenated forms of Hinduism, persisted to do a great deal of material and spiritual good to the country is, indeed, most remarkable, especially when we remember that its votaries did not show any signs of increasing in numbers and its royal patrons, particularly in the thirteenth century A.D. and after, did not always shower on it the patronage it had received in the early centuries of the Christian era. But this success of Jainism for over eleven centuries is to be attributed not

1 The various Edicts of Aśoka, not to mention other important sources, are in themselves sufficient proof to demonstrate that Buddhism had taken deep roots in Karnātaka in the Mauryan age. This question will be discussed by me in a separate dissertation. In the meanwhile read Rice, *My & Coorg*, pp 3-14, Hayavadana Rao, *Mysore Gazetteer*, I, pp 295-298

merely to its inherent vitality, but also to other causes which transformed it from a mere tissue of teachings into a live force in Karnātaka politics. Foremost among these causes is that relating to the new outlook Jaina leaders took on political life. They ceased to be merely exponents of dogmas, they turned themselves into creators of kingdoms. It may not be too much to say that Jainism in the pre-Vijayanagara days was an example of a religion which showed, at least so far as Karnātaka was concerned, that religious tenets were to be subordinated to political exigencies when the question of rejuvenating life in the country was at stake. The practical effect of such a changed angle of vision on the part of the great Jaina teachers of the early centuries was profound. Four celebrated royal families in succession came forward as champions of Jainism, and what the monarchs did, their minister-generals, feudatories, and commercial magnates imitated. Jainism, in short, received universal patronage from all ranks of people. And the Jaina leaders in turn reciprocated the trust and reverence which the princes and people reposed in them by contributing in a large measure to the philosophy, literature, and arts of the country.

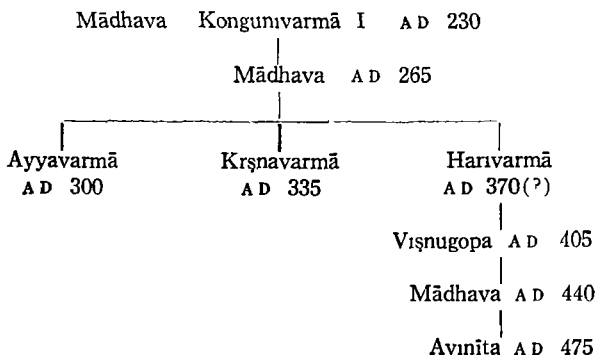
The earliest political creation of the Jina *dharma* was the Ganga kingdom of the south. The Gangas were a family of considerable antiquity. They belonged to the Ikṣvāku race and the Kānvāyana *gotra*. Their early history in the north or north-east prior to their advent in the south does not concern us here. Somewhere in the second century A.D.¹ they

1 The chronology of the Ganges is far from being settled. Of the scholars who have attempted to fix it,—Fleet, Rice, Narsimhacharya, Shama Sastry, and Govinda Pai,—the attempts of Fleet have to be abandoned, as he unfortunately took an assailable stand concerning the genuineness of many of the Ganga records. Rice placed Kongunivarmā I in the end of the second

branched off in the southerly direction Two princes of the Ganga family came to a particular city in the south, thereby opening a new age in the history of the country For here

century A D (*My & Coorg*, pp 32, 49) Although the dates given by him to some of the later Ganga rulers, *e g*, Durvinīta whom he placed in A D 482-517 (*Ibid*, p 49), as pointed out by Narasimhacarya, were wrong (*Mysore Archæological Report for 1921*, p 28, where Narasimhacarya gives A D 605-650 as the dates of this ruler), yet we may accept, on the whole, the age (second century A D) given to the first historical figure in the Ganga history by Rice as correct

The following will, for the present, be enough to prove that Rice's calculations were valid One of the Ganga kings whose date of coronation was fixed satisfactorily by Dr Shama Sastry is king Avinīta This ruler was anointed to the throne while a boy in A D 475 (*M A R for 1924*, p 18) With this date we shall argue backwards in order to fix the age of Kongunivarmā I Between king Avinīta and Kongunivarmā I there were at least six monarchs—Mādhava, Kiriya (styled by Rice Madhava II), Harivarmā, and his elder brothers Ayyavarmā and Kṛṣṇavarmā, his son Viṣṇugopa, followed by, according to Rice, Prthvīganga, and then Mādhava II (called by Rice Mādhava III) (Rice, *ibid*, p 49, *M A R for 1924*, p 17) Suppose we allot thirty-five years to every one of these, we reach at the following dates —



in this city was effected the first political success of Jainism, when a renowned Jaina¹ *guru* initiated one of them into the *syād vāda* doctrine, and, as numerous epigraphs assert, "gave them¹ a kingdom"

The account of the victory which Jainism thus won is not given in any contemporary epigraph either of that celebrated Jaina *guru* or of his royal protégé But several later records both of the Gangas and of the other royal families and old Jaina works clearly and unanimously give the story thereby

Now the Tamil Chronicle *Kongudeśa-rājakkal* gives A D 189 as the date for the king Kongunivarmā I It asserts that he reigned for fifty-one years (Rice, *ibid*, p 32) If we take A D 189 as the initial year of that ruler, it may be maintained that he ruled from A D 189 till A D 250 The date A D 230 which we have given for that king on the basis of the date A D 475 given to king Avinīta, would, then, fit in quite well within his reign And Mr Govinda Par's dates *circa* A D 250- A D 283 given to Kongunivarmā I (*Karnataka Historical Review*, II, No 1, p 29) would be very near the correct date Mr B V Krishna Rao's dates for the same ruler, A D 340- A D 400, (*The Gangas of Talkad*, pp xi, 22) are far too arbitrary to be accepted Narasimhacarya's discovery of many genuine Ganga records is of the greatest importance in this connection (*M A R for 1921*, p 17 ff) But the dates A D 605- 650 given by him to king Durvinīta—no doubt on a well reasoned contemporaneity of that ruler with the famous poet Bhā-ravi—seem to be rather unacceptable (*M A R for 1921*, p 28) For if Dr Shama Sastry is right in assuming that king Avinīta was anointed to the throne in A D 475, it cannot be that Avinīta's son and successor Durvinīta came to the throne in A D 605¹ Dr Sastry has shown that the date A D 478 given to Durvinīta by Rice is correct (*M A R for 1923*, p 27) Pending a detailed study of the Gangas, I tentatively accept Rice's chronology as correct in the main On the Kadamba-Ganga synchronisms in the reign of king Avinīta, read Moraes, *Kadamba-kula*, pp 55-59

aim and valour and cut asunder the great stone pillar with a single stroke of his sword ¹ The Humucca Pañcabasti stone inscription dated A D 1077, while tracing the spiritual descent of Jaina *gurus*, asserts the following in connection with the great Jaina teacher Samantabhadra—In his line was Simhanandi Ācārya who made the Ganga kingdom (*Gangarājyamam mādida Simhanandi-ācāryar*) ²

But the most admirable account of Simhanandi Ācārya's great achievement is given in the stone inscription found near the Siddheśvara temple on Kallūrgudda, Shimoga hobli, Mysore State. It is dated A D 1122 and, after describing the early history of the Ganga family, it narrates thus about king Padmanābha's two sons Dadiga and Mādhava, who were sent to the south when their father was attacked by Mahīpāla of Ujjain. Continuing by daily journeys they came to a pleasant place, where they saw the extensive Perūr (in the modern Cuddapah district), a joy to the mind of the pure Lakṣmī, and a hill covered with flowering *mandāra*, *namēru*, and sandal trees. Seeing that Ganga Perūr, they pitched their camp on the bank of a tank there, and seeing a *cātīyālaya*, with full of devotion walked round it three times, and giving praises, saw the voyager to the farthest shore of learning, the full moon to the ocean the Jina congregation, possessed of patience, and all the ten excellent qualities, his good life a secure wealth, rejoicing in the modest, his fame extending to the four oceans, keeping at a distance from the evil, a sun in the sky of the Krānūr *gana*, devoted to the performance of the twelve kinds of penance, promoter of the Ganga kingdom (*Ganga-rājya samuddharanam*)—Śrī-Simhanandi Ācārya,

1 *M A R* for 1921, p 19

2 *Epigraphia Carnatica*, VII, Nr 46, p 139. See also Nr 35, p 138, where the same is repeated

and doing reverence to him through faith in the *guru*, made known to him all the object of their coming. On which he, taking them by the hand, made them proficient in the art of learning, and after some days causing by his faith the goddess Padmāvati to appear, obtained a boon, and gave them a sword and the whole kingdom.

The same stone inscription then continues thus —While the *mumipati* was looking on, Mādhava, honoured by the learned, shouting struck with all his might a stone pillar, when it (the pillar) broke with a noise of cracking, what cannot brave men do? Seeing that energy, the *mumipati*, making a coronet of the petals of the *karamkāra* bound it on, blessing them (the two brothers) as honoured by the good, scattering grain (on them), giving them with a pleased mind the domain of all the earth, making his peacock fan a signal flag for them, and furnished them with numerous attendants, elephants, and horses.

This interesting record further informs us about the advice which Simhanandi Ācārya gave the two brothers. Having thus put them in possession of all the kingdom, he gave them the following advice—That if they failed in what they promised, if they did not approve of the Jina *śāsana*, if they seized the wives of others, if they ate honey or flesh, if they formed relationship with the low, if they gave not of their wealth to the needy, and if they fled from the battlefield, then, their race would go to ruin!

The extent of the kingdom thus given to them by the great Ācārya is next described in the same inscription. Having said the above, with the lofty Nandagiri as their fortress, Kuvalāla as their city, the Ninety-six Thousand as their country, the blameless Jina their Lord, Victory their companion in the battle field, the Jina *mata* their faith, and with ever increasing greatness, the kings Daḍiga and

Mādhava ruled over the earth. The boundaries of their kingdom were the following—on the north its frontiers touched Maṇḍale, on the east Tondanād, on the west, the ocean and the place called Ceram, and on the south, Kongu. Moreover, having subdued all the enemies that were within these limits, the Gangas made firm their dominion over so much, the circle of Gangavāḍi 96,000¹. It is this record which, as will be explained in a later context, states that Dadiga and Mādhava erected a *caryālaya* on the hill Mandali (near Shimoga), according to the advice of the same Ācārya, while out on an expedition to subdue the Konkana.

That Simhanandi Ācārya actually taught his royal disciples the *syād vāda* doctrine is further proved by another record dated A D 1129, which informs us that "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghāti* sins, was vouchsafed by Simhanandi *muni* to his disciples also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?"²

• These records are of the first quarter of the twelfth century A D, the Gangas as a ruling power disappeared by the end of the eleventh century A D. Notwithstanding this chronological discrepancy, it may be conceded that the above account of Simhanandi Ācārya's having helped the first notable Ganga king in Karnātaka, Kongunivarmā, may be accepted as valid. In a later connection in the same Siddheśvara temple record, while dealing with the spiritual line of the Jaina *gurus* of the Śrī Mūla *sangha*, Kondakundānvaya,

1 E C VII, Sh 4, p 6 Cf Sh 39 dated A D 1122, and Sh 56 dated A D 1125, pp 17, 21

2 *Ibid*, II, 67, pp 25-26

Krārūi *gana*, and Mesapāṣana *gaccha* to which Simhanandi Ācārya belonged, it is again said that that teacher was a dweller in the southern country and a promoter of the family of the chiefs of the Ganga territory, and lord of the Śrī Mūla *sangha* (*dakṣiṇa deśavāsī Ganga mahimandalīkakula-samud-dharanah Śrī-Mūlasanghanātho*) Evidently this was but a continuation of the earlier tradition as recorded, for instance, in the Udayendiran plates of king Hastimalla mentioned above Its validity is further proved by an inscription assigned to *circa* A D 1179 in which it is said that the Ganga kingdom was brought into existence by the lord of the sages Simhanandi of the celebrated Deśika *gana* named after Kondakunda ¹

Before proceeding further with these records, we may note that as pointed out by the late Mr Narasimhacarya, in an old commentary on the Jaina work *Gommatasāra*, it is stated that, the Ganga family prospered by the blessings of the sage Simhanandi ²

The above inscriptions concerning Simhanandi Ācārya and Kongunivarmā I, contain two other details which are of some importance in the history of Jainism in the pre-Vijayanagara days The first relates to the position of the city of Perūr where the Ganga princes met the Jaina *guru* The Siddheśvara temple inscription clearly informs us that Perūr was already a great Jaina centre in the days of Simhanandi Ācārya It contained a *cātyaḷaya* where assembled the ocean of the Jina congregation to which Simhanandi himself was the full-moon (*Jina samaya-sudhāmbhodhi-sampūr-nacandraram*)

The other detail is more interesting In the same epi-

¹ E C II, 397, p 169

² M A R for 1921, p 26

graph, as well as in others, we are told that Simharāṇḍi Ācārya gave, firstly, a sword, and, then, a kingdom to prince Mādhava. With the sword the latter struck a stone pillar (*śilā²stambha*) which broke with the noise of cracking. It was as a reward for this brave act of the prince, that Simharāṇḍi put on his head the coronet of *karamūkāra* flowers and gave him a kingdom. The incident of smiting the stone pillar preceded that of the gift of the kingdom. Now what was the stone pillar and the significance of its destruction? Rice suggested long ago about this renowned but rather unintelligible feat thus—"It seems not improbable that the term should properly be *śilā stambha*,¹ the name given to the pillars on which the edicts of Aśoka were inscribed. None has hitherto been found in the south, but no reason appears why one should not have been erected in this part of India, which Konguṇi I overthrew."² But it was only thirteen years later in 1892 that Rice himself made his epoch-making discovery of Aśoka's edicts at Molkālmūru in the Chitaldroog district. Although no edicts of Aśoka have been found in the neighbourhood of Perūr, yet it may not be wrong to assume that the reference to the *śilā stambha* in the above records is to one of such monuments which Konguṇivarmā destroyed.³ It could not have been any ordinary

1 In the inscription edited by Rice it was read as *Sila stambha*.

2 Rice, *Mysore Inscriptions*, Intr. p. xlii (1879).

3 The many royal grants we have cited above refer in unmistakable terms to the great achievement of Konguṇivarmā. The only exception is the Narasimharājapura grant of king Śrīpurusa (A.D. 726-776), assigned to about A.D. 780, in which the destruction of the stone pillar is attributed to a predecessor of Konguṇivarmā I. This document relates that in the race of that fortunate one, who, intent on victory, cut off by order of a Nirgrantha (Jaina) sage a huge stone pillar with his

pillar which that ruler broke with a single stroke of his sword. We have to assume that it may have been a monument which was not only literally large, but one the existence of which proved a barrier to the progress of that king. This latter supposition is based on the explicit statement in the inscription dated A.D. 1129 cited above which informs us that the stone pillar barred the road to the entry of the goddess of sovereignty. The reference here seems to be to the powerful hold which Buddhism had over that region prior to the age when Kongunivarmā became master of Pe-rūr. Buddhist influence still held its own in the south for some time to come, and it was evidently this which the great Jaina teacher overcame with the help of his royal disciple Kongunivarmā's demonstration of physical strength brought with it, indeed, "sovereignty" to the Jainas, and the reward which he secured for this remarkable feat was a kingdom.¹

Whatever our difficulty in ascertaining the exact nature of the circumstances under which Simhanandi Ācārya enabled Kongunivarmā to acquire political power in the region

(Continued from p. 15)

sword, was born the matchless Kongun Rājā of the Kānvāyana gotra (*M A R* for 1920, p. 28). Since all records except this unanimously attribute the performance of the great deed only to Kongunivarmā I, and to none else, we have to suppose that the scribe who composed the Narasimharājapura plates was not properly informed of the deeds of the earliest historical figure in the Ganga genealogy. On a copper plate of Kongunivarmā I, see *M A R* for 1912-1913, pp. 33-34.

1 Mr. Hayavadana Rao asserts that the change in religion from Brahmanism to Jainism on the part of Kongunivarmā "seems to have been insisted upon by the Ācārya Simhanandi as a *sine qua non* for any interest in the two boy-princes Daḍiga and Mādhava." *Mv Gaz.*, II, p. 592. This is merely a conjecture.

around Perūr,¹ there can be hardly any doubt that the aid which the great Jaina sage gave the Ganga ruler secured for Jainism royal patronage at the hands of the Ganga monarchs who, excepting in a few instances, fostered it with care for centuries after the time of Kongunivaimā I. For instance, king Visnugopa is said to have set aside the Jina faith for that of Nārāyaṇa (*Viṣṇu*).² But his son (or grandson) Tadangala Mādhava, notwithstanding the fact of his having been a devotee of Triyambaka, carried on the earlier Ganga tradition of extending patronage to the Jainas. A copper-plate grant found in the ruined *basti* at Nonamangala, Mālūr tāluka, and dated in his 13th regnal year, records the grant of the Kumārapura village and other specified land for the Arhat temple in the Perbbolal village. This was done at the instance of the Ācārya Viradeva, who was proficient in his own doctrine and in other dogmas.³ That Tadangala Mādhava should have done this is, indeed, noteworthy, specially when it is remembered that he is described as one who was "of widespread fame for his revival of Brahman endowments long since destroyed."⁴ In another record he is described as a "reviver of donations and sacrifices for long-ceased festivals of the gods and Brahman endowments, daily eager to extricate the ox of merit from the thick mire of

1 A damaged and undated stone inscription found near Ica-vādi, Shimoga hobli, is unique in the sense that it is the only record which gives the name of Nandibhattāraka of the Krānūr *gana* as having been the teacher of the Ganga kings ruling over the southern country (*M A R for 1923*, p. 115). We do not know whether this was the same Nandi *muni* who is mentioned in a record assigned to A D 700 (*E C II*, 111, p. 45).

2 Rice, *Mv & Coorg* p. 34.

3 *E C X*, Mr 73, pp 172-173. Rice assigns this copper-plate grant to *circa* A D 370.

4 *Ibid* IX, DB 67, p. 71.

the Kaliyuga in which it had sunk"¹ These statements obviously refer to those days of Jaina ascendancy under the early Ganga monarchs when the Vedic ideas and Brahman superiority had been relegated into the background by the vigour and driving force of Jainism

King Tadangala Mādhava's son and successor was Avinīta This ruler "like Vaivasvata Manu devoted to protecting the south in the maintenance of castes and religious orders, the friend of all",² was undoubtedly a Jaina The Nona-mangala copper-plate grant issued in the 1st regnal year of that monarch, amply proves this assertion In this record king Avinīta, who is called merely Śrīmat Kongunivarmā Dharmamahārājādhirāja, in that year, on the advice of his preceptor the *parama-arhat* Vijayakīrti, gave the Vennel-karanī village (location specified) to the Uranūr Arhat temple, and one-fourth of the *kārsāpana* (a copper coin 80 *ratī* in weight) of the outside customs to the Perūr Ēvānī-adigal's Arhat temple The Uranūr Arhat temple, we are informed in the same document, was established by Candranandī and others of the Śrī Mūla *saṅgha* This copper-plate grant has been assigned to *circa* A D 425 by Rice³

1 *E C IX*, DB 68, p 72

2 *Ibid*, DB 68, p 73 On his benevolent attitude towards the Brahmins, see *ibid*, DB 67, p 71

3 *Ibid*, X, Mr 72, pp 171-172 See also Ramaswami Ayyangar, *Studies in South Indian Jainism*, pp 110-111 (Madras, 1922) The Mercara plates of the same king, the genuineness of which has been questioned, also confirm the statement made above that he was a staunch follower of the Jina *dharma* This copper-plate grant, assigned by Rice to A D 466, relates that that king gave the village of Badaneguppe (location given) to Candranandī Bhaṭṭāraka, who was the disciple of

That king Durvinīta, son and successor to king Avinīta, was likewise a good Jain is proved by a later record dated A D 1055-6 to be cited in a later context

Rice¹ asserted that the celebrated Jain grammarian Pūjyapāda was the spiritual *guru* of king Durvinīta This statement was based on the Hirematha copper-plate grant found at Hobbūru, Tumkur tāluka, and assigned by Rice to *circa* A D 700 In it king Durvinīta is thus described—*Śabdāvatārakāra-deva-Bhārati-mvaddha Brhadp[k]athā* which Rice interpreted thus—‘restricted to the path of greatness by the instruction of the divine who was the author of the *Śabdāvatāra*’²

The late Mr Narasimhacarya denied that Pūjyapāda had anything to do with king Durvinīta at all He maintained that *Śabdāvatārakāra Devabhārati-mvaddha-Brhadkathā* were two of the *birudas* of king Durvinīta, meaning thereby that that ruler wrote the *Śabdāvatāra*, and translated into Sanskrit Gunādhyā’s *Brhadkathā* ²

This assertion rests on the Gummareddipura plates of king Durvinīta, issued in his 40th regnal year In this important record it is clearly stated thus—*Śabdāvatāra-kārena*

(Continued from p 18)

Gunanandi Bhaṭṭāraka, through the offices of the minister of Akālavarṣa Prthvivallabha The grant was made on behalf of the Śrīvijaya *basadi* at Talavananagara (*E C*, I Cg 1, p 51) The ruler mentioned here may have been Kṛṣṇa I, the Rāṣṭrakūṭa monarch, who seems to have been the first to assume the name Akālavarṣa But what a minister of the latter had to do with king Avinīta is not clear On king Avinīta’s patronage of the Jains, read *Indian Antiquary* I, p 136, Krishna Rao, *Ganga of Talkad*, p 227

1 *E C*, XII Tm 23, p 7, *Mv & Coorg*, pp 35, 196

2 *Karnataka Kavacante*, I pp 12-13

*Devabhārālī nibaddha Vaddakathena Kirātārjunīyena-
pañcadaśa-sarga-līkākāreṇa Durvinīta nāmadheyena* ¹

But our difficulty does not end here. While the Gummaredipura plates conclusively prove that king Durvinīta was the author of a *Śabdāvatāra*, it cannot be maintained on the strength of this record that he was not the disciple of Pūjyapāda. We have to admit that there is no explicit reference in any inscription to the fact that Pūjyapāda was the *guru* of king Durvinīta. The Kadagattūr plates assigned by Rice to *circa* A. D. 482, no doubt, describe king Durvinīta as one who walked according to the example of his *guru* (*svaguru guṇānugāminā*) ². But this does not show that Pūjyapāda was connected with king Durvinīta.

A solution of the problem lies in ascertaining a few details centring round Pūjyapāda. We know that this great teacher was the author of a work called *Śabdāvatāra*. A later record found in the Pañcabastī at Humcca, and assigned to A. D. 1530 on valid grounds, informs us that Pūjyapāda was the author of the following works—*Nyāyakumudacandrodaya*, 'the *nyāsa* on the *sūtras* of Śākatāyana, the *nyāsa* named *Jamendra* "also the great *nyāsa* called *Śabdāvatāra* on the *sūtras* of Pāṇini," the *Vaidya śāstra* for the good of mankind, and a *līkā* to the *Tattvārtha*' ³.

Can we rely upon this record of the middle of the sixteenth century A. D. for determining something about a person who lived in the early centuries of the Christian era? This will depend on our comparing some of the details given in the above inscription with those found in other records. An inscription dated A. D. 1163 informs us that Pūjyapāda

1 *M A R* for 1912, pp. 31-32, 35

2 *E C* XII M₁ 110, p. 115

3 *Ibid*, VIII, Nr. 46, p. 147, *My & Coorg*, p. 197

was so called because of his two feet being worshipped by the deities, that he had at first the name Devanandī, and that, on account of his towering intellect, he was also called Jinendrabuddhi. The same epigraph gives an account of his works. His *Jainendra* proclaimed to the learned his unequalled knowledge of grammar, his great *Sarvārthasiddhi* his proficiency in philosophy, his *Janābhiseka*, his high poetic talent and subtle knowledge of prosody; and his *Samādhīśataka*, his peace of mind ¹. A later record dated A D 1432 gives us three additional details in regard to Pūjyapāda. He was unrivalled in the power of healing, and he visited Jina in Videha, while the touch of the water used for washing his feet indeed had the virtue of turning iron into gold ².

The above inscriptions, therefore, confirm the Pañcabastī record in regard to the following points—That Pūjyapāda was the author of *Jainendra*, and that he was well versed in the science of medicine. Now we know from other sources that Pūjyapāda wrote an extensive commentary on the *Tattvārtha sūtra* of Umāsvāmi, and the work *Jainendra vyākaraṇa* ³. The Pañcabastī inscription is the only source of information in regard to the other works which he wrote *Nyāyakumuda-candrodaya*, the *nyāsa* on the *sūtras* of

1 E C II 64, p 17 Cf *Ibid* 251 dated A D 1398 which confirms the name Devanandī and Jinendrabuddhi given to him, and the derivation of the name Pūjyapāda p 110

2 *Ibid*, 258, p 117 Pūjyapāda's famous work on medicine was probably called *Kalyāṇakāraka*. This was rendered into Kannaḍa by the poet Jagaddala Somanātha in about A D 1150 (*Kavīcarite*, I, pp 164-165 rev ed)

3 Hiralal, *A Catalogue of Mss in the Central Provinces and Berar*, Intr p xv

Śākatāyana, and the great *Śabdāvatāra* ¹ The fact of Pūjyapāda's having written the *nyāsa* on Śākatāyana's *sūtras* is interesting. If corroborated by other sources it would mean that not only was Śākatāyana earlier than, or contemporary with, Pūjyapāda, but that the latter was perhaps the earliest commentator on Śākatāyana's famous work on grammar, *Śabdānuśāsana*. One would then have altogether eight, and not seven, commentaries on Śākatāyana's work ² For our purpose we may note that Pūjyapāda who had written a *nyāsa* on Śākatāyana's great work on grammar, could also have written another work on grammar called *Śabdāvatāra* himself.

Turning to king Durvinīta we find that we have valid reasons to assume that he was not an original writer on grammar. While there is clear evidence of his having written a commentary on the fifteenth *sarga* of *Kirātārjunīya*,³ nowhere is it said that he was a great grammarian. In the Nallāla plates, for instance, issued by that monarch we have quite a number of details concerning his literary attainments. It is expressly said in this record that the king was an expert in the composition of various kinds of poetry, stories, and dramas, but nothing about his proficiency in grammar is mentioned in it ⁴. If king Durvinīta

1 Pārsvapandita in his *Pāravanātha purāṇa* (composed in A D 1222) ascribes the following works to Pūjyapāda--*Kalyāṇakāraka*, *Janendra*, and *Tattvārthavrtti Kavacante*, I p 325, n (1).

2 Hiralal says that there are only seven important commentaries on Śākatāyana's work discovered hitherto. He gives their names *Op cit*, Intr p xxv.

3 M A R for 1918 p 28, *ibid*, for 1920, p 28, *ibid* for 1921, p 20, *ibid* for 1924, p 76, *ibid* for 1925, p 88, *ibid* for 1927, p 108.

4 *Ibid*, for 1926 p 71.

had been a great grammarian, the scribes who composed his inscriptions would never have failed to allude to it in their compositions. For instance, it is said of king Śivamāra that he was "a distinguished sailor able to reach the other side of the unfordable ocean of Pāṇini's grammar"¹. The absence of such a qualifying phrase in connection with king Durvinīta suggests that he was not an original writer on grammar.

How, then, is the statement made in the Gummareddipura plates that he was a *Śabdāvatānakāra* to be understood? We know that he was a staunch Jain, that he wrote a commentary on *Kirātājunīya*, and that he translated into Sanskrit Gunādhyā's *Brhadkathā*. It may not be too much to suppose that he put into Kannada the original *Śabdāvatāra* of Pūjyapāda, obviously as a mark of respect for his great *guru*. This would mean that we have to assign Pūjyapāda to the same age in which king Durvinīta lived, viz., the latter half of the fifth and the beginning of the sixth century A. D.²

King Śivamāra I (A. D. 670-713) continued the Jain traditions of the earlier rulers. That he was himself a Jain is proved by one of his copper-plate grants

1 *M A R* for 1927, p. 77

2 This was precisely the date arrived at for Pūjyapāda by the late Mr. Narasimhacarya. *Kavcarite* I pp. 5-6. He likewise assigned king Durvinīta to the first half of the sixth century A. D. *M A R* for 1912, pp. 35-36. Two other works of Pūjyapāda are mentioned by Hiralal—*Śrāvākācāra* and *Upāśakācāra* dealing with instructions for the conduct of a Jain lay man. Hiralal *op cit*, pp. 628, 696. On p. 706, Hiralal mentions *Sarvārthasiddhi*. On Pūjyapāda, read Kielhorn, *I A*, X, 75. Pathak, *ibid* XLVIII, pp. 20, 512. Peterson, *Report on Skt Mss* II pp. 67-71.

mentioned above, which relates that he gave as a gift some specified lands in the village of Kellipusugūr (location given) for the services of a Jina temple to Candrasenācārya ¹

Śrīpurusa Muttarasa, Prthvikonguni II (A D 726-801), was a devout patron of Jainism. The Devarahalli plates dated A D 776 tell us that that monarch granted a village named Ponnalli in the Nīrgunda country for the repairs of a Jina temple named Lokatilaka which had been caused to be erected by Kandāccī. This lady was the daughter of Pallavādhirāja and the wife of Parama Gūla, the Nīrgunda Rājā ². King Śrīpurusa's reign extended till the year A D 801, when, as the stone inscription dated in that year and found in the Īśvara temple, Basavattī village, Mysore district, informs us, that ruler, while in Talavanapura (Talakād), granted certain specified taxes on shepherds to some citizens (named). One of the clauses at the end of this record affirms that he who collected this tax would be guilty of killing Brahmans, destroying Benares, *basadis*, and tawny cows ³. Obviously to the royal patron of Jainism, destruction of *basadis* was a heinous crime.

It is evidently from him that his sons Śivamāra II, Saigotta, and Prince Duggamāra learnt to show special favour to Jainism. For king Śivamāra II was himself a staunch supporter of that religion. He built a *basadi* on the smaller hill at Śravana Belgola. The epigraph found on a boulder near the Candranāthasvāmī *basadi*, records merely in Kannada the plain fact thus—*Śivamārana basadi*. On palæ-

1 *M A R for 1925*, p 92

2 *E C. IV* Ng 85, p 135, *My & Coorg*, p 39

3 *M. A R for 1933*, pp 237-238

graphic grounds this record has been assigned to *circa* A D 810 ¹

King Śivamāra II, Saigotta's younger brother Duggamāra Ereyappa was likewise a Jaina by persuasion. An undated stone inscription near the Āñjaneya temple at Hebbalaguppe, Heggadedevana tāluka, Mysore district, relates that Śrī Narasingere Appor Duggamāra gave specified lands to the Jaina temple (*koul-vasadi*) of the locality. The inscription also supplies us with the name of the great architect (*peruntacchan*) Nārāyana, who built the *basadi*, and tells us that the citizens of three villages (named) also gave lands equal to those granted by the Ganga prince, for the maintenance of the *basadi*.² Prince Duggamāra ruled for some time as a viceroy of Kovalanād under his father, and, then, on the latter's death, tried to establish himself against his elder brother.³ The Āñjaneya temple record has been assigned to *circa* A D 825 by Dr. Krishna.⁴

King Śivamāra II's reign was indeed an age of misfortune for the Ganga family. It was during his rule that the Rāstrakūtas cast their sway over Gangavādī. Ninety-six Thousand, imprisoning him three times, and eventually permitting him to rule as their feudatory—the solitary instance of a Ganga monarch acknowledging an overlord.¹ This was in the latter part of the ninth century A D when the Rāstrakūtas under king Dhruva Nirūpama, Dhārāvārṣa, suc-

1 E C, II, Intr. p. 43-415, text p. 180, *M A R for 1911*, p. 24. Rice asserts that he also erected a *basadi* in Kummadavāḍa (mod. Kalbhavi in the Belgaum district), *My & Coorg*, p. 41.

2 *M A R for 1932*, pp. 240-241.

3 Rice, *My & Coorg*, pp. 39, 55.

4 *M A R for 1932*, p. 241.

cessfully intervened in the affairs of Karnātaka.¹ This intervention no doubt was highly detrimental to the continuance of the Ganga sovereignty, but it proved beneficial to the cause of Jainism. For the Rāṣtrakūtas now imitated the 'Gangas and in their turn took upon themselves the duty of protecting that religion.

It is not that kings were wanting in the Ganga family who could outshine Śivamāra II, Saigotta, in his liberal attitude towards Jainism. A patron of that religion appeared in king Nītimārga I, Ereyanga Ranavikramayya, who, as is related in the Kūdlūr plates of king Mārasimha, was "a bee at the pair of the lotus feet of the adorable Arhat-bhattāraka." The same record informs us that king Nītimārga's second son Bhūtugendra, Gunaduttaranga, was also a devout Jaina (*parama Jaina*).² These facts concerning both king Nītimārga I and Bhūtugendra are confirmed by the Gattavādī plates dated A D 904.³

Some time elapses before we come across the next Ganga patron of Jainism. In king Mārasimha Guttiya Ganga, Nolambakulāntaka, who reigned from A D 961 till A D 974, we have a very fervent Jaina. The Kūge Brahmadeva pillar inscription on the Cikkabetta at Śravana Belgola, dated A D 974, gives in detail the meritorious work of king Mārasimha Guttiya Ganga on behalf of the *syād vāda* doctrine. This elaborate inscription after enumerating all his military victories, affirms that he "maintained the doctrine of Jina," and caused to be erected at various places *basadis* and *mānastambhas*. According to the same record, king Mārasimha "having reverently carried out works of

1 Rice, *My & Coorg*, pp 40-41

2 *M A R for 1921*, pp 20-21

3 *E C*, XII, Nj. 269, p 135.

piety, one year later he relinquished the sovereignty, and observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasena Bhattāraka at Bankāpara, accomplished *samādhi* "1 This was evidently the acknowledged method of *sallekhanā* or death by starvation enjoined on the devotees of Jina "2

King Mārasimha's benevolence consisted not merely in building *basadis* in many places but also in actively supporting renowned Jaina scholars. One of these was Muñjārya Vādighangala Bhatta, the son of the Brahman scholar Śrīdhara Bhatta. The Kūdlūr plates of this Ganga monarch contain many details in regard to the great figure of Vādighangala Bhatta, the spiritual preceptor (*śruta guru*) of that ruler. Vādighangala Bhatta was a treasury of the jewels of wisdom, and a mine of the pearls of intellect. With very little effort and labour all learning came to him in a short time as though it had been made ready in his previous birth. He was well versed in the science of grammar, and seems to have composed himself "a grammatical system free from doubt". Moreover he was a great logician having mastered the three schools of logic and the Lokāyata, Sāṅkhya, and Bauddha systems of philosophy. In Jainism he became celebrated as Vādighangala. He was besides an eminent poet.

The achievements of this great scholar are next enumerated in the same epigraph thus—His eloquence in the exposition of literature made king Ganga Gāngeya, a cuckoo in the grove of delighters in all learning, his pupil, his instruction in politics induced the learned men of Vallabha

1 E C , II, 59, pp 12-14

2 On *sallekhanā* as given by Samantabhadra in his *Ratnakaranda* read *ibid* , Intr p 69,

Rāja's capital to show him great honour which proclaimed to the world his greatness and remarkable scholarship, and his counsel to Kṛṣṇa Rāja, which enabled him to conquer all regions, procured for him the king's esteem along with that of all his *mandalīkas* and *sāmāntas*

But Vādighaṅgala Bhaṭṭa was as pious to the Brahmans as he was partial to the Jainas. We are further told in the same epigraph that he showed eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing the stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intentions in worshipping the lotus feet of Jineśvara, his diligence in making gifts to sages and Brahmans, his full consciousness in protecting refugees, and his faculty of remembering the good done to him ¹

To such a learned and pious scholar, king Mārasimha gave on a specified day in Śaka 884 (expired) the village named Bagiyūr (location given) as a gift ²

1 This portion of the praise bestowed on Vādighaṅgala Bhaṭṭa seems more appropriate to a ruler than to a pious Jaina
B A S

2 *M A R for 1921*, pp 23-24. A stone inscription found in the Sankhabastī at Lakṣmeśvar, Mīraj tāluka, mentions the fact that king Mārasimha Satyavākya Kongunivarmā, also called Ganga Kandarpa, gave to a Jaina sage Jayadeva, the disciple of Ekadeva, specified land in Pulgere (mod Lakṣmeśvar) for the worship and festivals of Jinendra in the Sankhabastī and Tirthabastī of that same city. Jinendra is called here the god of the king Ganga Kandarpa. The same record registers another grant of land by the feudatory of that king, Durgaśakti of the Sendraka family, for the worship in the *cātīya* of Śankhabastī (*I A*, XII, pp 109-110). Fleet gives the date Śaka 890 (A D 968-9) for this record but says on p 102 that the date is expressed in words, and not in figures. It is evident that he has forced the date. See *ibid*, p 103. This date cannot be reconciled with

A mutilated stone inscription found in Angadī grāṇṭa, Gōnibīdu hobli, Mūdgera tāluka, Mysore State, and assigned by Rice to *circa* A D 1040, relates that "celebrated through the *muns* of Gangavādī was king Rācamalla" His *guru* was Vajrapānī Pandita of the Dravilānvaya which belonged to the Mūla *sangha*¹ This Rācamalla was evidently Nītimārga III, Rācamalla, Kacceya Ganga, for whom we have the date A D 920²

The last prominent name in the Ganga genealogy is that of Rakkasa Ganga V, Permmānadi, Rācamalla V, who ascended the throne in A D 984, and who endeavoured in vain to prop up the falling structure of Ganga dominion³ The Pañcabastī stone inscription examined in a later connection in this treatise, and dated A D 1077, informs us that the *guru* of Rakkasa Ganga Permmānadi was Śrīvijayadeva, "in whom the former glory of both the learning and the penance of Hemasena *mun* have for a long time grown and greatly increased"⁴ Rakkasa Ganga was the patron of the famous

the known dates of the early Ganga rulers King Mārasimha Ganga Kandarpa is called here the younger brother of king Harivarṃā who was the son of Mādhava II (*ibid*, pp 107-108) We know from other records that Harivarṃā reigned from A D 247 till A D 266 (*My & Coorg*, p 49) Hence it is not possible to accept the date Śaka 890 given to this inscription But the title Satyavākya affixed to the name of Mārasimha suggests that he came after Rācamalla Satyavākya 1, who reigned in the beginning of the ninth century A D

1 *E C* VI, Mg 18, p 61

2 Rice, *My & Coorg*, p 50 We could have identified Rācamalla mentioned here with Rācamalla IV but for the fact that, as we shall see in a later context, the *guru* of Rācamalla IV was a celebrated Jaina teacher whose achievements we shall have to enumerate in some detail

3 Rice, *My & Coorg*, pp 47, 57

4 *E C*, VIII, Nr 35, p 138.

Kannaḍa poet Nāgavarmā, the author of *Cchandombudhi* and the (Kannada) *Kāḍambavī* ¹

While the above royal patrons in the Ganga family are discernible in the documents issued by the monarchs themselves, other members of the same House, who were devotees of Jina, are found in the records of their feudatories whose contribution to the progress of Jainism will be dealt with presently. In the meantime we may note that the Ganga monarchs from the time of king Kongunivarmā down to that of king Nitimārga III, Rācamalla, notwithstanding their liberal attitude and patronage of the Hindus, still continued to foster the cause of Jainism to which alone their House had owed its origin as a political factor in the land.

Long before the Ganga dominion had actually crumbled, as related above, Jainism had fortunately come under the aegis of two royal families, one of whom we have mentioned, the Rāstrakūṭas, and the other, the Kadambas, about whom we have some interesting details in epigraphs. The Kadambas were essentially Brahmanical in religion. Yet the Kadamba family gave a few monarchs who were devout Jainas, and who were responsible for the gradual progress of that religion in Karnāṭaka. The Kadambas were of indigenous origin ². The founder of this line was one Mukkanna or Trinetra, although the actual greatness of the House is attributed to the famous Mayūravarmā (middle of the third century A D). But it is only towards the end of the fourth century A D that we come across an avowed Jaina in the Kadamba royal family. This was king Kākusthavarmā who may have reigned towards the end of

1 Read *Kavīcarite*, I p 54 seq, for a discussion on his date. See also *E C II*, Intr p 75.

2 Rice, *My & Coorg*, p 21, Moraes, *Kadamba-kula*, pp 7-11.

that period ¹ A copper-plate grant dated in the 80th year of Kākusthavarmā's victory, relates that that king gave to Śrutakīrti, who is called in the record *senāpati* or general (?), the field called Badovaraksetta (location specified), which belonged to the holy Arhats. The record which opens with an invocation to Jinendra, closes with reverence to Rṣabha ² What precisely is meant by the term *senāpati* applied to Śrutakīrti, and what was meant by the statement that that grant was awarded as a gift to Śrutakīrti for having saved himself, cannot be determined. Neither can we find out who was Śrutakīrti ³ Future research may reveal the fact that Śrutakīrti was indeed a Jaina general. A later record of king Ravivarmā says that "in former times the Bhoja priest Śrutakīrti, the best among men, who was the receptacle of learning, who enjoyed the reward of many meritorious actions, and who was possessed of the qualities of performing many sacrifices and bestowing gifts and tenderness," had acquired the great favour of king Kākusthavarmā ⁴

King Kākusthavarmā's grandson was king Mrgeśavarmā, who reigned in the fifth century A D ⁵ A copper-plate grant

1 Rice, *My & Coorg*, p 21 Moraes places king Kākusthavarmā between A D 430 and A D 450, since, according to him, Mayūravarmā founded the dynasty in A D 345 *Kadamba-kula*, pp 71-72 Mr Govinda Pai places Kākusthavarmā between A D 265—A D 286 (*Journal of Indian History*, XIII, p 165)

2 *I A*, VI p 24

3 A Śrutakīrti, author of *Rāghava-Pāṇḍavīya* which could be read forwards and backwards, is mentioned as a colleague of Gaṇḍavimukta But this Śrutakīrti belonged to the eleventh or twelfth century A D (*EC*, II Intr p 85 See also *ibid*, pp 87, 88, for a later Śrutakīrti)

4 *I A*, VI, p 27

5 Moraes places him between A D 475—A D 490 *Kadamba-kula*, p 71.

dated in the 31d year of his reign, and issued from his capital Vaijayantī, relates that king Mrgeśa granted certain specified fields for the purpose of sweeping the *Jinālaya*, anointing the image in it with *ghī*, performing worship, repairing anything that may be broken and for decorating the image with flowers. This charter was written by the very pious Dāmakīrti, the Bhojaka¹. Another grant issued by the same monarch in his 4th regnal year, is interesting in the sense that it mentions two sects of Jainas living in the city of Vaijayantī. The village (named and location specified) granted by that king was divided into three shares—the first for the holy Arhat, the second for the sake of the congregation of eminent ascetics called Śvetapata (*Śvetapata mahā-śramana sangha*), who were intent on practising the true religion declared by the Arhat, and the third for the enjoyment of the congregation of the eminent ascetics called Nirgrantha (*Nirgrantha mahā-śramana-sangha*)². The Śvetapatas were no doubt the Śvetāmbaras, while the Nirgranthas were those who wore no clothes at all, the Digambaras³. The qualifying phrase used in connection with the Śvetapatas, *viz*, that they practised the true religion (*sad-dharma*) is interesting. In the 8th year of king Mrgeśavarmā, according to another copper-plate grant, that king, “through devotion for the king his father who was dead,” caused to be built a *Jinālaya* in the city of Palāsikā, and granted specified land to it. This gift was meant for supporting the Kūrcakas, who were naked religious mendicants. The same Jaina priest Dāmakīrti, the Bhojaka, mentioned above, and the minister-general Jiyanta were the principal grantees⁴.

1 *I A*, VII, pp 36-37

2 *Ibid*, p 38

3 *Ibid*, p 38, ns 28 & 29.

4 *Ibid*, VI, p 25.

King Ravivarmā succeeded king Migeśavarmā. The new king continued the wise policy of his father and maintained the Jina *dharma*. A copper-plate grant gives us an idea of the law passed by this ruler to further the cause of Jainism. "The lord Ravi established the ordinance at the mighty city of Palāsikā, that the glory of Jinendra, (the festival of) which lasts for eight days, should be celebrated regularly every year at the full moon of (the month of) Kārtika from the revenues of that village (Purukhetaka given to Dāmākīrti's mother by king Migeśavarmā), that ascetics should be supported during the four months of the rainy season, that the learned men, the chief of whom was Kumāradatta (his praise in which it is said that he was) renowned in the world, who abounded in good penance, and whose sect was his authority for what he did, should according to justice enjoy all the material substance of the greatness, and that worship of Jinendra should be perpetually performed by the pious countrymen and citizens." The above mentioned village, we may add, was received by Dāmākīrti's son Bandhusena, who gave it, through the favour of the king, to the mother of his father¹.

In the reign of the same king his younger brother Bhānudevarmā gave certain lands as a gift to the Jainas, in order that the ceremony of ablution might always be performed without fail on the days of the full moon. This land was situated in Palāsikā, and was received by the Bhojaka Pandara².

King Ravivarmā's son was Harivarmā. According to a copper-plate grant dated in the 4th regnal year of king Harivarmā, that ruler while on the hill of Uccaśrngī, on the

1 I A, VI, p 27. See also *ibid*, pp 29-30 for another grant by king Ravivarmā to Jinendra.

2 *Ibid*, VI, p 29.

advice of his father's brother Śivaratha, gave into the possession of the sect of Vāṁśenācārya of the Kūrcakas, the village of Vasuntavātaka (location specified). The object of the grant was that it should provide annually, at the eight days' sacrifice, the perpetual anointing with clarified butter for the temple of Aihat which Mrgeśa, the son of the General Simha of the lineage of Bharadvāja, had caused to be built at Palāsikā, and that whatever might remain after this was to be devoted to the purpose of feeding the whole sect.¹ The same monarch in his 5th regnal year at the request of king Bhānuśakti of the Sendraka family, gave the village named Marade for the use of the holy people and for the celebration of the rites of the temple which was the property of the sect of Śrāmaṇas called Aharistī and the authority of which was superintended by the Ācārya Dharmanandi.²

The last prominent ruler in the main Kadamba line was Devavarmā, descended in the family of king Kṛṣṇavarmā I. Yuvarājā Devavarmā, according to another copper-plate grant, gave a specified field in Siddakedāra to the sect of the Yāpanīyas for purposes of worship and repairs of the *carityālaya* (in that village). This grant was made by the Yuvarāja when he was at Tripaivata.³

Having seen the condition of Jainism under the Kadambas, we may now see how it flourished under the Rāṣtrakūṭas. We said in the preceding pages that it was in the reign of king Śivamāra II, Saigotta, that the Rāṣtrakūṭa hegemony over Gangavādī 96,000 was cast, and that the Rāṣtrakūṭas continued the noble tradition of the Gangas of extending patronage to the Jina *dharma*. In the eight century A. D.

1 *I. A.*, VI, p. 31

2 *Ibid.*, p. 32

3 *Ibid.*, VII, pp. 34-35

the Rāstrakūta monarch Dantidurga Khadgāvaloka, Vaiṣṇava-megha, honoured one of the greatest figures in all Jaina history—Akalanakadeva. A later stone inscription dated A D 1129 referred to elsewhere in this treatise, contains some interesting details in regard to king Dantidurga and Akalanakadeva. While describing the greatness of the latter, the record says—"The following is represented to be his own description of the greatness of his extraordinary faultless learning 'O king Sāhasatunga, there are many kings with white parasols, but kings who are victorious in war and distinguished by liberality, like you are hard to find. Just so, there are many scholars in the Kali age, but no poets, pre-eminent disputants, orators, and experts in researches in various sciences, like me. As you, O king, are well known in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced with self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing that, in the court of the shrewd king Himaśīta I overcame all the crowds of Baudhas and broke Sugata with my foot'"¹ Since Akalanakadeva is said in a small Sanskrit work called *Akalanakadeva-carita* to have defeated the Buddhists in Vikrama year 700, the identification of Sāhasatunga with Dantidurga may be accepted as valid.²

1 E. C. II, 67, p. 27

2 *Ibid*, *Int*, pp. 48, 81. See also Altekar, *Rāstrakūtas*, p. 409. Dantidurga bore the *bruda* Sāhasatunga obviously because of his great victories. Read Fleet, *Dyn. Kan. Dts*, pp. 32-33 (1st ed.)

‘If the above is allowed, then, we may attempt to fix the contemporaneity of another Jaina *guru* with a hitherto unidentified monarch in the following manner. The same record which speaks of Akalankadeva and king Dantidurga, informs us that the former’s colleague was Puspasena *muni* whose disciple was Vimalacandra *muni*. The inscription then continues thus—“For the following verse of his (Vimalacandra’s), which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public)—‘At the gate of the large palace of Śatrubhayankara, which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Digambara Vimalacandra, a notice addressed to the Śaivas, the Paśupatas, the sons of Tathāgatha (i.e., the Buddha), Kāpālikas, and the Kāpilas ’”¹

It must be confessed that the solitary *biruda* of Śatrubhayankara given above does not enable us to identify with certainty the king referred to in the epigraph. But if, as said above, Akalankadeva was a contemporary of king Dantidurga, and, as we shall see, Paravādīmalla lived in the age of king Kṛṣṇa II, then, we may arrive at the age of the king who had the *biruda* of Śatrubhayankara thus—Between Akalankadeva and Paravādīmalla there are only three names of Jaina *gurus* in the admirable account given in the above record. Puspasena, the colleague of Akalankadeva himself, Vimalacandra, and Indranandī. We know the date of Paravādīmalla (A.D. 884). If we allot thirty-five years to the *gurus* that preceded him, we reach A.D. 850 as the date of Indranandī, and A.D. 815, of Vimalacandra.

Now the only monarch by whose efforts, as the Manne plates dated A.D. 802 tell us, “the Rāstrakūṭa line rose above

1 E.C. II, 67 pp. 27-28

the rivalry of others", was king Govinda III, Prabhūta-vaśa, (A D 779-²), who "though only one by his energy deprived of then glory the twelve famous kings who like a fire of the last day came upon him desiring to unite in acquiring the whole wide earth"¹ King Govinda's magnificent military achievements may have indeed caused them to look upon him as the terror of the enemies (Śatrubhayaṅkara)²

The twelve famous kings mentioned above were led against the king by his own elder brother Kambha, Sthambha, Raṇāvaloka This prince eventually submitted to king Govinda III, who placed him over Gangavādi 96,000,³ and he seems to have turned over a new leaf in his life For we find him now as a patron of the Jina *dharma* The Manne plates cited above, inform us that Sauca Kambhadeva, while ruling under his younger brother king Govinda III, (at the instance of his younger brother?) granted the village of Pervāḍiyūr (location given) together with a tithe of the produce of Paḍeyūr, for the *basadi* erected in the western quarter of Mānyapura by the victorious *Mahāsā-manta* Śrīvijaya⁴ Then, again, an incomplete copper-plate dated A D 807 hailing from Chāmarājanagara, informs us that Raṇāvaloka Kambharāja, when he was in his victorious camp at Talavananagara, granted at the request of his son Śankaragana, the village of Vadanaguppe (location specified) to the kind-hearted, pious and learned Vardhamāna *guru* the disciple of Elavācārya *guru*, who was the disciple of Kumāranandi Bhattāraka, of the Kondakundānvaya, for the

1 E C, IX, Nl 61, p 43

2 For an account of his exploits read Rice, *My & Coorg*, pp 69-70 Altekar, *op cit* pp 59, 71

3 Rice, *ibid*, p 69

4 E C *ibid*, Nl 62, pp 44-45

Śrīvijaya *basadi* founded at Talavanapura This *basadi* was probably the same which had been built by the *Mahā-sāmanta* Śrīvijaya mentioned above ¹

The next prominent Rāṣtrakūta ruler who extended his patronage to Jainism was Amoghavarṣa I, Nīpatunga, Ati śayadhavala (A D 815-877) From Gunabhadra's *Uttara purāṇa* (A D 898), we know that king Amoghavarṣa I was the disciple of Jinasena, the author of the Sanskrit work *Ādīpurāṇa* (A D 783) ² The Jaina leaning of king Amoghavarṣa is further corroborated by Mahāvīrācārya, the author of the Jaina mathematical work *Gaṇitasārasaṅgraha*, who relates that that monarch was a follower of the *syād vāda* doctrine ³

King Amoghavarṣa's son was Kṛṣṇa II who was likewise a devout Jaina We know this from the Jaina author

1 *M. A. R. for 1921*, p. 31 See *E. C. II* 35, p. 8, where Ranāvaloka Kambha is mentioned in a grant to a Jaina *guru* It cannot be made out whether his wife was also a Jaina A Śrīvijaya is mentioned as the author of the Kannada *campū* work *Candraṣṭabhapūrāṇa* by the later Jaina writers like Mangarasa (A D 1508) and Doddayya (A D 1550) The late Mr Narasimhacarva identified him with Śrīvijaya, the contemporary of king Govinda III, and, therefore, of Ranāvaloka Kambha (*Kavacante*, I, pp. 13, 14) There is a Śrīvijaya Bhattāraka mentioned as the *guru* of Bhūtuga Permāṇḍi, 'the sun to the lotus of the Ganga *kula*,' in a record dated A D 1136 But the contents of this inscription, as related elsewhere, cannot be accepted without reservation

2 *Kavacante*, I p. 17 See also Fleet, *Bombay Gazetteer*, I P II, p. 200, I A XII, pp. 216-217, and Altekar, *Rāṣtrakūtas*, p. 88 where it is said that Jinasena claimed that he was the chief preceptor of king Amoghavarṣa

3 Fleet, *Bom Gaz.*, I P II, pp. 200-201 The edition and translation of this work by Prof M Rangacarya is inaccessible to me B A S

Gunabhadra who, in the last five chapters of his teacher Jinasena's work *Ādipurāṇa* tells us that king Kṛṣṇa II was his disciple.¹ King Kṛṣṇa gave a grant to a *basadi* at Mulgund.² To his reign we have to assign an incident mentioned in the Pārśvanātha basti inscription of Śravana Belgola. This interesting record is dated A D 1129, and it contains, among very many useful details, the fact that the following incident took place in the court of king Kṛṣṇa. The Jaina teacher Paravāḍimalla, who was "skilled in crores of chains of arguments, eloquent among the learned," and "doubtless a god," "when asked for his name by Kṛṣṇa Rājā, he gave out to him the following derivation of his name—"The position other than the one taken up is *para* (the other), those who maintain it are *paravāḍinah* (maintainers of the other), he who wrestles with them is *paravāḍimalla* (the wrestler with the maintainers of the other), this name, good men say, is my name."³ We do not know what reward the astounded monarch gave this remarkable Jaina teacher. This ruler, it may be noted in passing, has been identified with Kṛṣṇa II.⁴

Of king Kṛṣṇa III's great regard to the learned Jaina scholar Vāḍiḡhangala Bhatta, we have already seen above on the strength of the Kūḍlur plates of king Mārasimha. Vāḍiḡhangala Bhatta's advice to king Kṛṣṇa III (A D 939-968) enabled the latter, we may be permitted to repeat, to conquer all regions.⁵ It was this monarch who patronized the Kannada poet Ponna, or Ponnamayya, the author of the

1 *Journal of the Bombay Branch of the Royal Asiatic Society*, XXII, p 85, Altekar, *op cit*, p 99

2 *J Bom R A S*, X p 192, Altekar, *ibid*, p 312

3 *E C II* 67, p 28

4 *Ibid*, Intr p 48

5 *M A R for 1921*, p 24, *op cit*

famous *Śāntipurāṇa* and *Jmāksorāmāle* in Kannada, and who gave him the *biruda* of *Ubhayaśekhicakravartin* ¹

King Kṛṣṇa's younger brother was Khottiga, Nityavarsa who seems to have been also a Jaina by persuasion. King Khottiga came to the throne in A. D. 968 and ruled till A. D. 971. The fact that he was a Jaina is proved by a record found in a ruined temple at Dānavulapādu, Jemmalamadugu tāluka Cuddapah district, which narrates that king Nityavarsa caused the pedestal to be made for the bathing ceremony of the god Śāntinātha ²

The last prominent name in the Rāstrakūta House is that of king Indra IV. This expert in the game of polo died by the method of *sallekhanā* at Śravana Belgola in A. D. 952. Two inscriptions prove this: one is the Gandhavārana basti inscription at Śravana Belgola and the other is Kāmagandamanahalli stone inscription found in the Sira tāluka. The former relates the following—That on the date (specified) having observed the vow with a peaceful mind, Indra Rājā praised by the people, acquired all the great power of the king of gods (Indra). The latter inscription records the fact that with an undisturbed mind performing the vows, the world renowned Indra Rājā gained the glory of king of all gods (Indra) ³

Evidently the celebrated example set by the Emperor Candragupta Maurya was not forgotten by the Kārnāṭaka monarchs even in the tenth century A. D.

Political events moved with swift rapidity in the last quarter of the tenth century A. D. The reign of king Kṛṣṇa III witnessed the expansion of the Rāstrakūta power from North Arcot to Tanjore. But the hegemony of the

1 *Kavirante* 1, pp. 40-41

2 *331 of 1095, Rangacharya, Top List*, I, p. 589

3 *E. C.* II, 133, p. 63, *E. C.* XII, Si. 27, p. 92

Rāstrakūtas was destined to disappear, notwithstanding the gallant efforts made by the Ganga king Mārasimha Guttīya Ganga, Nolambūntakula, to prop the Rāstrakūta power. In the first quarter of the ninth century A D, as narrated above, it was the Rāstrakūtas who had given a longer lease to Ganga sovereignty, now it was the turn of the Gangas in the last quarter of the tenth century A D to reciprocate and to endeavour to prolong the Rāstrakūta dominion.

The Gangas and the Rāstrakūtas however, were fighting a losing battle. They failed to see in the old power that reappeared with renewed vigour an invincible enemy. After an eclipse of 200 years the Western Cālukyas suddenly made their appearance under king Tailapa Deva whose crushing defeat inflicted on the Rāstrakūtas under king Kakka or Kakkala in A D 973, practically brought the Rāstrakūta power to an end¹. The hegemony of Karnātika once again passed hands, and the Western Cālukyas now reigned supreme.

But it has ever been a most salient and praiseworthy feature of Karnātika monarchy to continue the noble traditions of the country unimpaired. This explains why, so far as the Jina *dharma* is concerned, the Western Cālukyas preferred to show it the same liberal attitude which the Gangas, the Kadambas, and the Rāstrakūtas had shown. No doubt in the last quarter of the seventh century A D, the Western Cālukyas had already given public expression to their Jaina tendency. For instance, in the 7th or 8th regnal year of the Western Cālukya monarch Vinayāditya Satyāśraya (A D 680—A D 696), a grant was made to the Jaina priest Udayadevapandita, also known as Niravadyapandita, who

1 Rice, *My & Coorg*, p 72. Altekar, *op cit*, pp 123-124. See also *ibid*, pp 312-316 where he gives causes of Jaina prosperity.

belonged to the Devagana sect attached to the Mūla *śaṅgha* and the Śaṅkhabastī at Puligere (mod. Lakṣmeśvai). In the reign of the next monarch Vijayāditya Satyāśraya (A D 696—A D 733), as recorded in a stone inscription of A D 739, the village of Kardama, south of Puligere, was given to the same priest who is called the priest of the king's father. Udayadevapandita is styled here also the house pupil of Śrī Pūjyapāda.¹

When we come to the last quarter of the tenth century A D, we find further proof of the Jain leaning of the Western Cālukya monarchs. King Tailapa Deva II himself seems to have had a strong attachment to the Jain religion. This alone explains the existence of a stone inscription in the Cenna Pārśva *basadi* at Kōgalī, Hadagalli tāluka, Bellary district, dated Śaka 914 (A D 992-3), in which reference is made to a victory of that king over the Cola ruler.² King Tailapa Deva, it may be noted here, was the patron of the great Kannada poet Ranna, Kaviratna, who wrote the *Ajñatapūrāṇa* in A D 993. It was from that monarch that Ranna received the title of *Kavīcakravartī*.³ We may incidentally observe in this connection that in an inscription dated A D. 993, and found in the Somasamūdra village, Mysore district, violators of the *bittuvalla* or taxable land, under a tank granted as a gift, are ranked with those who destroyed a *basadi*, Benares, a temple, and the tank for which the grant had been made.⁴

King Tailapa Deva's son and successor was Satyāśraya,

1 I A XII p. 112

2 36 of 1904

3 *Kavīcarite*, I, p. 63. See also E C II, Intr., p. 75 where it is wrongly said that Tailapa Deva was the III of that name.

4 M A R for 1931, p. 139

Iriva Bedenga, who ruled from A D 997 till A D 1009¹ As will be shown in a later context, he constructed a monument (*nisidhi*) in honour of a Jaina *guru* who had died in the birth-place of the founders of a great line of kings who succeeded the Western Cālukyas in Karnātaka Iriva Bedenga's *guru* was Vimalacandra Pandita Deva, the disciple (?) of Traikālamuni Bhaṭṭāraka of the Drāvila *sangha* and the Pustaka *gaccha* This *guru* seems to have died in about A D 990 when Śāntiyabbe, a lay disciple of that teacher, set up a *nisidhi* in his memory²

Direct proof of the patronage extended to the Jaina teachers by the later Western Cālukya rulers is afforded in the epigraphs of the time of king Jayasimha III, who reigned from A D 1018 till A D 1042 There is every reason to believe that that ruler himself caused to be constructed a *basadi* at Balipura This is inferred from a stone inscription in the Kattale basti at Śravana Belgola dated A D 1100, in which the Jaina sage Maladhāri Gunacandra is said to have been the worshipper at the feet of the god Mallikāmoda Śāntiśa in Balipura Since the title of Mallikāmoda was a distinctive *brūda* of king Jayasimha III,³ we are to suppose that the *basadi* of Mallikāmoda Śāntiśa was built by king Jayasimha himself or by some one in his name

The age in which king Jayasimha ruled produced a galaxy of great men both Jaina and Hindu The most famous Jaina name is that of Vādirāja⁵ At the outset it may be

1 Rice, *My & Coorg*, p 73

2 *E C* VI Mg 11, p 60

3 *Ibid*, II, 69, p 35

4 *Ibid*, VII, Sk 20(a), 125, 126, 153, text pp 135, 234 235, 260, II p 48, and *ibid*, n(2)

5 Another Vādirāja, chief disciple of Śrīpālayōgindra, belonged to the village of Śalya He is mentioned in about A D 1200 *E C* V, Cn 15, p 193

said here that there are some statements in inscriptions as well as in literature concerning his *guru* and disciple which cannot be properly reconciled. Vādirāja's real name was Kanakasena Bhattāraka. He belonged to the Drāmīla *gana*, Nandi *sangha*, and the Arungalānvaya. In his *Pārśvanāthacarita* he tells us that he wrote it in Śaka 947 (A D 1025) in the reign of king Jayasimha, and that he himself was the disciple of Matisāgara whose *guru* was Śrīpāla.¹

Only one inscription corroborates this statement made in the *Pārśvanāthacarita* concerning Matisāgara's having been the *guru* of Vādirāja. This is the elaborate stone inscription in the Pārśvanātha bastī at Śravana Belgola dated A D 1129. Here we are told that Matisāgara had two illustrious students—Dayapāla *muni*, the author of *Rūpasiddhi*, and Vādirāja.²

But three other records—two of them nearer in time to Vādirāja than the above inscription, and one removed—give Dayapāla's other name, the title of his work, his qualifications, and expressly state that he was the disciple of Vādirāja, who himself in one record is made the disciple of Vimalacandra. While one stone inscription creates further confusion by making Dayapāla the predecessor of Vādirāja, and the latter the *guru* of Odeyadeva.¹

These four records are the following—the Humcca Pañcabastī inscription dated A D 1077, hailing from the Nagar tāluka, Mysore State, another record found in the same place which we shall style the II Pañcabastī inscription, dated also in the same year, a third record found in the same place which will be called the III Pañcabastī inscription and dated A D 1147, and the Grāmadabastī stone

1 E C II, Intr p 84, M A R for 1923, p 16

2 E C, *ibid*, 67, p 29

inscription found in Mandagadde hobli, Tirthahalli taluka, Mysore State, and dated A D 1103

The I and II Pañcabastī records dated in the same year A D 1077, are elaborate inscriptions which gave us interesting facts. The former which is in Kannada states that after Munideva came Vimalacandra whose disciple was Vādirāja, whom it makes the *guru* of king Rācamalla and praises in the following terms—As by the side of the sun the moon cannot shine, so how can the chatterers called speakers in this world shine by the side of Vādirāja—thus esteemed was king Rācamalla's *guru* Kanakasena Bhattāraka (*Munideva-
navarim Vimalacandrabhattārakara vara-śisya ādityana
keladol candrodayam esayedavol i-dharāmandaladol vādigaḷ
camb-i-tuntukavādigaḷ esedapaṇe Vādirājana keladol ant-emsi
Rāya-Rācamalladēvange gurugaḷ cūsida Kanakasēnabhottā-
rakar*). And then it asserts that Vādirāja's disciples were Dayapāla and Puspasena Bhattāraka. About the former it narrates that Dayapāla settled the declensions of words (*śūpasiddhi*) in his *Prakriya* to the *Śabdānuśāsana*. Vādirāja's celebrity was so great that the scribe after mentioning his disciple, again dwells on Vādirāja's unsurpassed talents thus—"The power of your good in prose and verse is felt as far as the tusks of the regent-elephants, having gained the title of *Sarvajña-kalpam* (like to the Omniscient), be not alarmed at the other chief speakers, for, lo! if they refuse to give you the certificate (*patra*) of victory, you will tear and burn them up, they are no match for you, Vādirāja, thunderbolt to the mountain-chain the other speakers. Thus considered, the *Sat-tarkka-sanmukha*, the *Jagadekamalla-vādi*, Vādirāja" ¹

The II Pañcabastī record dated in the same year, repeats

the above details concerning Vādirāja's royal patron, and gives his disciple's other name as Oḍeyadeva.¹ Nothing is mentioned in this record about Vādirāja's *guru*, but the former is placed immediately after Akalankadeva.

The III Pañcabastī inscription is dated A D 1147. It likewise mentions Vādirāja after Akalankadeva, makes him king Rācamalla's *guru*, and speaks of his disciple Oḍeyadeva Dayapāla as the author of *Rūpasiddhi*. The same epithets concerning Vādirāja's learning as given above, are repeated, and it is said that "To gain the victory over the crowd of boasters in the assembly was a delight to Vādirāja-sūri, and to write and give him a certificate of victory was a delight to the Emperor Jayasimha."²

The Grāmādabastī stone inscription dated A D 1103, however, makes Dayapāla predecessor of Vādirāja, and places Oḍeyadeva next to Vādirāja.³

1 *E. C.* VIII. Nr. 35 pp. 139-140.

2 *Ibid.*, Nr. 37 p. 112. The statement in the translation, viz., that Vādirāja's disciples were Oḍeyadeva and Dayapāla, seems to be wrong. For the original (*Ibid.*, p. 368, ll. 148-150) does not warrant it. The word *bahyam* (l. 150) in the same may be translated "then", and not "after they had passed away", as done by Rice. The latter construction violates the facts known about Vādirāja and his disciples in other records. Cf. Nr. 40, dated A D 1077, where Oḍeyadeva, who is called Śrīvijayadeva, is said to be the disciple of Vādirāja. *Ibid.*, pp. 144, 372, ll. 42-43. This inscription gives the *gana*, *sangha*, and *anva* to which both belonged.

3 *Ibid.*, Tl. 192, pp. 205, 388. The Saumynāyākī temple stone inscription found at Belur, and dated A D 1136, has an entirely new account to give concerning Vādirāja. It gives the following succession of the *gurus*—Paravādīmalla, Kanakasena Vādirāja, Śrīvijaya Bhaṭṭāraka, the Emperor Jayasimha's *guru* Vādirāja. *E. C.* V. Bl. 17, p. 51. We do not know how far

Whatever our difficulty in reconciling these statements concerning the *guru* and disciple of Vādirāja, the following facts stand out clearly from the above discussion—

1 That Vādirāja's claims to greatness both in the field of letters and philosophy were undisputed,

2 That he received a certificate of victory (*jayapatra*) from the Western Cālukya Emperor Jayasimha III, and

3 That he was the *guru* of the king Rācamalla

The identity of the last named monarch must now be made. This is simplified when we have chronologically fixed Vādirāja in the age of the Emperor Jayasimha III, Jagadekamalla, during whose reign Vādirāja received the *biruda* of *Jagadekamallavādi* after the name of his royal patron. The king Rācamalla referred to in the above inscriptions was no other than the Ganga ruler Rācamalla IV, Satyavākya, who ascended the throne in A.D. 977,¹ and who was the royal master of the great Jaina general Cāmunda Rāya. We shall have to deal at some length with this famous Jaina general in a later context.

We have merely stated above the fact that it was the Emperor Jayasimha who bestowed upon Vādirāja a unique title. We shall now give some interesting details about the latter's great qualifications and activities in the Cālukyan court. The Pārśvanātha basti inscription referred to above gives the following account of Vādirāja—"Speech which illumined the three worlds has issued only from two per-

this information concerning two Vādirājas in practically the same age, can be credited. On other Vādirājas, read *ibid*, Cn 141, Cn, 149, pp 175, 191, VI Kd 69 p 13. An inscription dated A.D. 1145 heaps on Vādirāja the praise generally bestowed on Akalankadeva, probably much in the same strain as is done by the scribe of the Saumyanāyaka temple inscription.

1 Rice, *My & Coorg*, p 50, Krishna Rao, *Gangas*, p 109

sons on this earth — one, the king of Jinas, the other, Vādirāja. To be served by the wise is Vādirāja, the person of whose fame always covered the sky and was eager to outshine the disc of the moon, near whose ears glittered flocks of the *cauris* of speech, who had the honour of a worthy-to-be-worshipped lion throne (or of a seat worthy-to-be-worshipped by king Jayasimha), and whose high excellence caused all the subjects the disputants to utter shouts of 'Victory! Victory!'

"In the victorious capital of the illustrious Cālukya Emperor, which is the birth-place of Sarasvatī, the drum of the victorious Vādirāja roams about making without a stick these sharp sounds (addressed to its master)—*jahi* or strike (the rival disputant) with rising pride in disputation, *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation, *jahāhi* or dismiss (the rival orator), impatient of his discourse, *jahīhi* or dismiss (the rival poet), with pride in clear, soft, and pleasant poetry.¹ The king of serpents whose thousand tongues are well known, lives in Pātāla, and Dhisana (Brhaspati) whose disciple is the bearer of the thunderbolt, i.e., Indra, does not stir out of heaven, let these two live owing to the strength of their abodes, what other disputants do not give up their pride and bow in the king's court to the all-conquering Vādirāja?²

And yet this mighty Jaina teacher met his match in the reign of the same monarch Jayasimha.¹ It is in connection with his great rival who seems to have won success over

1 In Jaina and Lingāvat literatures four kinds of scholars are often mentioned, namely, *kavi* (poet), *gamaki* (declaimer), *jādi* (disputant), and *vāgmi* (orator). This verse refers to the pre-eminence of Vādirāja in these four kinds of scholarship. E. C. II p. 29 n. (5).

2 *Ibid.*, 67, pp. 29-30.

him, that we come across the other celebrities of the age of king Jayasimha. The only source of information for this part of our narrative is the Pañcaliṅgeśvara temple stone inscription found at Shikarpur, Mysore State. In this record dated A. D. 1036 king Jayasimha is said to be in the residence of Pottalakere. It deals with the greatness of Vādi Rudraguna Lakulīśvara Pandita, head of the Pañcaliṅga *maitha* of the Kālāmukha order in the city of Balligāme in Banavase. 12,000. This learned man is said to have “crossed over to the farthest shore of the ocean of logic and other sciences”, “to speakers a Rudra”, “a wild fire to the great forest of speakers”, “a submarine fire to the Bauddha ocean, a thunderbolt to the Mīmāṃsaka mountain, a saw for cutting down the Lokāyata great tree, a great kite to the Sāṅkhya serpent” and “an axe to the tree Advaita speakers”.

The renowned contemporaries whom this celebrated Kālāmukha scholar Lakulīśvara Pandita defeated are next mentioned thus in the same record. He is said to have been “a Timetra in burning the Tripura Akalanka, displacer of Vādiḥgaratta, a mill-stone to Mādhava Bhatta, breaker of the pride of Jñānānanda, a fierce fire of dissolution to Viśvānala, a fire of the last day to Abhayacandra, a Śarabha to the lion Vādibha, (or to Vādibhasimha), sealer up of the mouth of Vādirāja, displacer of Ayavādi,” and the sole able supporter of the Naiyāyikas. Further down in the same epigraph Lakulīśvara Pandita is said to be a falling star to the Digambara speakers.¹

Some of the Jaina celebrities whom the Kālāmukha teacher worsted may be identified. Of these the identity of

1 E. C. VII Sk. 126, pp. 97-98

Tūpura Akalanka and Abhayacandīa is uncertain. It cannot be made out whether the latter is to be identified with Abhayacandradeva mentioned in a record dated A.D. 1398 as a *guru* who came after Māghanandī *muni*.¹ But about the other names, some information is forthcoming in epigraphs. Vādirāja is of course the great figure whom we have described above.

As regards Vādībhasīmha, we have ample evidence to prove that his other names were Vādīghaṭṭa and Ajitasena. For instance, the Pārśvanātha basti inscription at Śravana Belgola gives us the following details about him—Resplendent is Vādībhasīmha Ajitasena, the head of a school, splitter up of the front globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the bowing heads of all the kings. The same record gives further details concerning “the intensity of his indifference to the world.”² He was evidently the same Ajitasena Bhattāraka who is said to have been the *guru* of Cāmunda Rāya,³ about whose great contribution to Jainism we shall presently describe in this treatise. And he is to be identified with the author of the work *Gadya-cintāmaṇī*.⁴

The same Pārśvanātha basti inscription refers to another Western Cālukya monarch who has now to be identified. It says the following—“Alone fortunate is the sage, on whom the Pāndya king, who had acquired superior knowledge through his favour, conferred the name *Svāmi*, and who had

1 E C II, 254, p. 111

2 Ibid, 67, p. 31

3 Ibid, Intr pp. 45-46

4 P. P. S. Shastri, *A Catalogue of Mss., in the Tanjore Library* VII Nos. 3993-4, pp. 2996-98

the celebrated title *Śabda-caturmukha* (conferred on him), in the court of the king Āhavamalla"¹

Now who were these—the Jama *guru* who secured the title of *Śabda-caturmukha* and the monarch merely called Āhavamalla? From the manner in which the *Jaina gurus* are mentioned in the above epigraph, it is clear that the sage who secured the name *Svāmi* was the same as he who got the title *Śabda-caturmukha*. We shall first identify the *guru* who got the title *Śabda-caturmukha*, next, the one who secured the title *Svāmi*, and, finally, the king Āhavamalla

Śabda-caturmukha was the *brahṇa* of Ajitasena Bhattāraka. This is proved by the II and III Pañcabastī stone inscriptions and the Grāmadabastī record cited above. The II Pañcabastī inscription dated A D 1077 tells us that after Vādirāja came Kamalabhadradeva who was followed by Ajitasenadeva. This last *guru* was known as *Śabda-caturmukha*, *Tārkkika-cakravartī*, and *Vādīthasimha*, and his colleagues (*saha-dharmigaḥ*) were Kumārasenadeva and Śreyāmsadeva². The Grāmadabastī record dated A D 1103 informs us that Vādirāja was succeeded by Odeyadeva (Dayapāla) who was followed by Śicyāmsapandita, who was succeeded by Ajitasena *muni* who was followed by Kumārasena. Ajitasena is called in this inscription *Tārkkika-cakravartī* and *Vādībha-pañcānane*. The III Pañcabastī stone inscription dated A D 1147 confirms the evidence of the above two records. It informs us that Vādirāja was followed by Kamalabhadradeva after whom came Ajitasena Pandita known as *Śabda-caturmukha*, *Tārkkika-cakravartī*, and

1 *E C II* 67, p 30

2 *Ibid*, VIII Nr 6, pp 140, 365

3 *Ibid*, TI 192, pp 203, 688, I 40

Vādibhasin̄ha The colleagues of Ajitasena were Kumārasena and Śreyāmsadeva ¹

The identity of *Śabda-caturmukha* with Ajitasena being thus settled, we may next proceed to identify the *guru* who received the name *Svāmi*. On the strength of the Pārśvanātha basti stone inscription mentioned above, *Svāmi* was the same as *Śabda-caturmukha*. In other words, Ajitasena was also known by the name *Svāmi*. In this connection the Nañjēdevaṛagudda stone inscription found at Sompūr Has san tāluka, is of some interest in spite of the slight discrepancy it contains. It is dated Śaka 1114 (A.D. 1192-3). In the list of *gurus* mentioned in it, we are told that Vādirāja was succeeded by Śāntadeva from whom Śabda-brahmasvāmi came, and from the latter Ajitasena Pandita (*Śrī Śāntadēvarim Śabdabrahmasvōmudēvarim Ajitasena-panditadēvarim*) ². In spite of the succession list being clearly given here, it may be assumed that the scribe has erred in making Ajitasena Pandita successor to Śabdabrahmasvāmi which name itself, we suppose, is another variant of the name *Śabda-caturmukha*, i.e., of Ajitasena himself, as given in the Pārśvanātha basti record mentioned above.

We now come to the ruler Āhavamalla in whose court Ajitasena received the title of *Śabda-caturmukha*. In the Pārśvanātha basti record cited above, the name of the *guru* immediately preceding that of *Śabda-caturmukha-svāmi* is that of Śāntideva who was the *guru* of the Hoysala king Vinayāditya. As we shall point out presently, the state

1 *E. C.* VIII, Nr. 37, p. 142, In Nr. 39 dated about A.D. 1077 Ajitasena *muni* is placed after Vādirāja, obviously in point of spiritual and intellectual greatness, rather than of time. (See *Ibid.*, p. 144)

2 *M. A. R.* for 1926, pp. 49, 51

3 *E. C.* II, *Intr.*, p. 30

ment that Śāntideva was the spiritual teacher of king Vinayāditya is borne out by other inscriptions. Since we know that the Hoysala king Vinayāditya ruled from about A D 1047 till A D 1100,¹ we may definitely assign Śāntideva to the same age, *viz.*, the first half of the eleventh century A D. From the history of the later Western Cālukyas we know that Āhavamalla was a distinctive *viruda* of two monarchs—king Tailapa Deva II, who ruled from A D 973 till A D 997,² and king Someśvara I, Trailokyamalla, who reigned from A D 1042 till A D 1068. Of these we have to eliminate king Tailapa Deva II whose leaning towards Jainism we have suggested in the previous pages. We are thus constrained to identify Āhavamalla mentioned in the Pārśvanātha basti stone inscription with king Someśvara I, Trailokyamalla, Āhavamalla.

We have now to see whether there is any evidence to prove that king Someśvara I was a Jain. Two stone inscriptions found in the once great centre of Jainism Kōgalī, Bellary district, clearly demonstrate the fact that he was indeed a follower of the *syād vāda* doctrine. One of them is an undated inscription found in the Cenna Pārśva basti at Kōgalī. It records a gift of land to the same basti by the king Trailokyamalla, who was no other than king Someśvara I.³ The other record was also found there but is dated Śaka 977 (A D 1055-6), and it registers a gift by the same monarch to the Jain sage Indrakīrti. We may incidentally observe here that this record informs us that the Cenna Pārśva basti was built by king Durvinīta.⁵ This could only have been

1 Rice, *My & Coorg*, p. 97

2 *Ibid*, p. 73

3 *Ibid*

4 35 of 1914, *Rice, My & Coorg*, p. 74

5 37 of 1904

the Ganga king of that name about whose benevolence to Jainism we have already given sufficient proof in the previous pages. It was during the reign of king Someśvara I that the earliest Kannada work on astrology called *Jātaka-tīlaka* was written in A D 1049 by the Jaina priest Śrīdharā-
cārya, who hailed from Narigunda in Beluvalanādu.¹

As regards the name Pāndya occurring in the Pārśva-nātha basti record, it is not improbable that it is to be identified with that of Tribhuvanamalla Pāndya of the Ucchangi Pāndya line, who was the contemporary of the Western Cālukya kings Jayasimha III and Someśvara I.² But until further proof is secured, this will be only a conjecture.

Vādigharatta mentioned in the above inscription was no other than Vādibhasimha Ajitasena. This is proved by the Grāmadabasti inscription dated A D 1103 referred to above, which tells us that Ajitasena Pandita was known as Vādigharatta, and that he belonged to the Drāvila *sangha* and the Arungalānvaya.

King Someśvara I's eldest son and successor king Someś-

¹ *M A R for 1911*, p 59. *Kavirante I*, pp 75-76.

² Rice, *Mv & Coorg*, p 150. A stone inscription near Bhadrā in Bāle-Honnūr, Koppa tāluka, gives us the interesting information that the Sāntara chief Māra was the chief disciple (*agraśiṣya*) of the great *muni* Vādibhasimha Ajitasena, and that the former erected a *nīśidhi*, obviously on the death of the Jaina *guru*. This record is undated, but has been assigned to A D 1090 by Rice on valid grounds. (*E C* VI, Intr, p 11, Kp 3, p 76). The later Sāntaras bore the title Pāndya (Rice, *Mv & Coorg*, p 140), but it cannot be made out whether this could be said of Māra as well.

³ *E C*, VIII, Tl 192, p 205. After Ajitasena's time, the titles *Vādibhasimha*, *Vādīkolāhala* and *Tārkkika-cakravartī* became hereditary among the Jaina *gurus*. See *E C*, V, Cn 149, p 191.

vara II was likewise a devout Bhavya. According to the Bandanikebasti stone inscription dated A D 1075, king Someśvara II gave to the priest Kulacandradeva, the disciple of Paramānanda Siddhānta of the Mūla *saṅgha* and Krānūr *gana*, specified land in Nāgarkhanda, for the Śaṅtinātha *basti* which Bhara cakravartī had newly erected in Nāgarkhanda, on the specified date. The donee's *guru* Paramānanda is styled as one "who had gone to the farthest shore of the ocean of both *siddhāntas*"¹

Among the prominent Western Cālukya monarchs after king Someśvara II mention must be made of a ruler whose identity is now settled with the help of inscriptions. A stone inscription in the Kattalebasti at Śravana Belgola, assigned to about A D 1100, relates the following—that Vāsavacandra, whose intellect was well trained in the argument of the great *syād vāda* doctrine, and who attained celebrity as *Bāla-Sarasvatī* in the middle of the Cālukyan court, was the colleague of the lord of the sages of Vankāpura, Devendramunipa²

The king in whose court Vāsavacandra received the title of *Bāla-Sarasvatī* has now to be identified. This may be done with the aid of the above Kattalebasti record as well as with that of another stone inscription found in a ruined *basti* at Hale Belgola. The Kattalebasti record informs us that Vāsavacandra was a colleague of the following learned Jaina scholars—Prabhācandra, a great grammarian and logician, who was honoured by king Bhoja of Dhārā, Dāmanandī,

(Continued from p 54)

where these titles are applied to Śrīpāla Paṇḍita. As mentioned elsewhere in this treatise, the title *Vādībhasmha* was given to the Brahman orator Mādhavabhaṭṭa by the Ganga king Harivarmā,

1. *Ibid*, VII, Sk 221, p 131

2. *Ibid*, II, 69, p 35.

a great Naiyāyika scholar, who was "a grinding stone to the great disputant the vile Viśvabhatta, Maladhārīdeva, also called Gunacandra, Māghanandi Siddhāntadeva, the head of the Vakra *gaccha*, and also a renowned grammarian, Jinacandra, "a Pūjyapāda in the *Jainendra* (grammar), a Bhattākālanka in the logic of all sects, a Bhāravi in literature, great in poetry, disputation, and eloquence", Devendra, Yaśahkīrti, who was honoured by the king of Simhala, Tīrṣṭimuni, "a wrestler with wicked hostile disputants, who was content with three fistfuls of food", and who was the disciple of the eminent lord of ascetics Gopanandi, Gandavimukta Maladhārī Hemacandra, also known as Gaulamuni, who was likewise a disciple of Gopanandi, and Gauladeva Maladhārī, "the destroyer of Cupid" ¹

In the above galactic circle of great Jaina scholars, who belonged to the Vakra *gaccha*, we have the fact of Vāsavacandra's having been a colleague of Gopanandi. Now we know from the Hale Belgola stone inscription that Gopanandi, who will figure again presently, lived in A.D. 1094 ². Hence Vāsavacandra is to be assigned also to the same age. The only Western Cālukya monarch who reigned in this period was the famous Vikramāditya VI, Tribhuvanamalla, who ruled from A.D. 1074 till A.D. 1126 ³. The Cālukyan king referred to in the above Kattalebasti inscription, therefore, was no other than the same monarch.

It has now to be proved that king Vikramāditya VI was himself a Jaina. The Badagiyara Honda stone inscription hailing from the Shikarpur tāluka, Mysore State, and dated

1 *E. C.* II, 69, p. 35, op. cit. See also *ibid.*, Intr. p.

2 *Ibid.*, V, Cn. 148, pp. 189-190.

3 Rice, *My. & Coorg*, p. 73.

A.D. 1077, has to be utilized in this connection. According to this interesting record, king Vikramāditya VI, at the request of the *Dandanāvaka* Baimmadeva,—to whom his official Pratikantha Singayya had petitioned for the same purpose,—made on the specified date (which is given with full details), the gift of the village of Manevane (location given in detail), for the services of the god of the Cālukya-Ganga-Permmānadi Jinālaya which he had caused to be made in the royal city of Balligāve, when he was a prince (*kumāra*), for the offerings, food of the *risis*, repairs of the *basadi*, and for new works. This gift was made to the learned Jaina *guru* Rāmasena, who was the disciple of Mahāsenaviati, and who was said by all people to be in grammar Pūjyapāda, in logic Akalankadeva, and in poetry Samantabhadra. Rāmasena belonged to the Mūla *sangha*, Sena *gana*, and Pogari *gaucha*.¹

Two statements made in the above records may be noted here before we pass on to the narration of other details. One made in the Kattalebasti record that Prabhācandra, a colleague of Vasavācandra, was honoured by king Bhoja of Dhārā, and the other made in the Badagiyara Honda inscription that Vikramāditya VI was “to the lord Dhārā the source of a great fever of terror”.² King Bhoja of Dhārā who honoured Prabhācandra, and who was frightened by Vikramāditya (and later on routed) was no other than king Bhoja I, who has become renowned in history as the patron of learning.³

From a later context we shall learn that it was the king

1 *E C* VII, Sk 124, pp 95-96

2 *Ibid*, p 96

3 Read Ganguly, *History of the Paramara Dynasty*, p 82, seq, 250, *E C* II, Intr p 80

Vikramāditya VI who built many *basadis* in the Belvola country¹

The Western Cālukya dominion lasted in all six long centuries of glorious history. The rulers of this great House had begun to assert themselves somewhere in the fourth or fifth century A D , and while they were consolidating their conquests in the south-east, their original enemies the Rāstrakūtas wrested from their hands the north-western portions of the Western Cālukyan Empire. This was in the latter part of the eighth century A D . For two centuries (eighth till the tenth) the Rāstrakūtas, themselves of Kainātaka stock,² had put the Western Cālukyas once again completely in the shade. In A D 973, however, the Western Cālukyas once again regained their ascendancy and continued to rule for two centuries more.

But towards the end of the twelfth century A D , two new powers came to the forefront in the land—one of them thoroughly Kainātaka in stock, the Hoysalas, and the other, the Yādavas or Seunas, both of whom hemmed in the disputed dominions of the Western Cālukyas, and thereby destroyed the latter who had been for a considerably long time the most potent factor in the annals of Kainātaka.³ Of these new royal families, we are concerned here more with the Hoysalas than with the Yādavas who, after having asserted themselves first in the Seuna country in Central India, pushed their power till in the latter half of the

1 See below Chapter VI

2 Cf. Altekar, *op cit*, pp 21-25, see also Rice, *My & Coorg*, p. 66, and *ibid*, n (1) for a different opinion referred to by Rice, which does not seem to be correct

3 Rice, *My & Coorg*, p 62, seq 72, seq 78

4 *Ibid*, pp 108 109

twelfth century A D they collided with the Hoysalas, especially in the north-western regions of modern Mysore ¹

But the Hoysalas never surrendered their sovereignty over Karnāṭaka to their rivals the Yādavas. Originating in the days of despair when the country had witnessed the subversion of the ancient Ganga power by the invincible Rājendra Cola I, Gangaikonda, the great son of a great father, in A D 1004,² the Hoysalas put forward the greatest claim at the hands of posterity by their expulsion of the Colas from the soil of Karnāṭaka in A D 1116. Thenceforward the Hoysalas ruled over the country for three centuries, another great example of Karnāṭaka statesmanship and Karnāṭaka valour. Towards the middle of the fourteenth century A D, however, the same danger which had overwhelmed their great rivals the Yādavas in the north now threatened them in the south. This was the Muhammadan menace under the onslaught of which the Hoysalas collapsed not before they had safely handed over the sacred trust of guarding the country's honour to their most magnificent successors—the monarchs of the famous Vijayanagara Empire.

The Hoysala kingdom itself was a second supreme creation of Jaina wisdom, the first having been, as we saw in an earlier connection, that of the Gangas in the days of king Kongunivarmā I. Twice, therefore, had Jainism, which for ages had stood for *ahimsā*, caused political regeneration in the land before the rise of Vijayanagara—once in the first or second century A D, and, then again, in the eleventh century A D. It was not merely to get the aid of the State that Jaina sages had helped statesmen to found king-

1 Rice, *My & Coorg*, p 78

2 *Ibid.*, p 95, Saletore, *The Wild Tribes in Indian History*, pp 79-80

3 Rice, *ibid.*, p 94.

dooms, the various Jaina centres of the south, and especially in Karnāṭaka, possessed some of the most superb intellectual prodigies India had ever produced¹. These spiritual leaders did not stand in constant need of royal benevolence; their vast congregations, as we shall presently point out in a later context, contained exceedingly wealthy communities which never allowed the Jina *śāsana* to be overtaken by calamity, and repeatedly Jaina *gurus* appeared to rekindle the smouldering fire of the Jina *dharma*. An explanation of this singular feature of Jainism seems to be that, as we saw at the beginning of this treatise, it was an example of a religion in the pre-Vijayanagara days which demonstrated the importance of the fact of even religious leaders aiding materially the creation of the proper political environment necessary for the resuscitation of the life in the country. It is precisely here that we see the importance of Jainism in the history of India—more than a faith which produced great leaders and writers in philosophy, and admirable men and women in the field of letters, and much more than a creed which added to the architectural and artistic splendour of India, Jainism was a religion which transmitted through the Hoysala rulers a message to the monarchs of Vijayanagara which these latter kings of the mediæval times, after a brilliant struggle in a period the intensity of which we can hardly now gauge, made the pivot of their existence, thereby opening once again another glorious chapter in the history of India¹.

The birth-place of the Hoysalas was Sosevur (Skt *Śaśākapura*) which Rice had identified with Angadi in the south of the Mūdgere tāluka, Kadur district, Mysore State².

¹ For a discussion of this point, see Saletore, *Social and Political Life in the Vijayanagara Empire*, I, pp. 243-246.

² E. C. VI, Intr. p. 14.

There is every reason to believe that Angadī itself was a stronghold of Jainism in the middle of the tenth century A D , when the first historical figure in the Hoysalī House came into prominence in Kainātika. Two facts may be adduced in support of this statement—the first relates to the death of a Jaina *guru* at Angadī in the tenth century A D , and the second, to the existence of Jaina *basadis* of a date earlier than that of the famous temple of Vāsantikā, the patron deity of the Hoysalas. An undated inscription found at Angadī tells us that on Vimalacandra Panditadeva, the disciple of Maunibhaṭṭāraka of the Dīāvila *sangha*, Kondakundānvaya, and Pustaka *gaṇḍhā*, and the *guru* of Śrīmān Iriva Bedenga, having performed the *saṃnyasana* rites, obtained *mukhi*. At this a memorial in honour of the *guru* was set up. Rice assigned this record to about A D 998 on the assumption that the name Iriva Bedenga mentioned in it was that of the Western Cālukya ruler Satyāśraya (A D 997 A D—1009) ¹. We are unable to identify Vimalacandra Panditadeva mentioned in the above record, but this inscrip-

1. *E C* VI, Intr. p. 13, where the record is dated about A D 998, but *Mg* 11 is dated *circa* A D 990. *Ibid*, p. 60. Nāṭasimhaçarya is inclined to date it *circa* A D 1000. *M A R for 1917*, p. 7. Rice gives the name of the Jaina *guru* as Traikālamuni in the translation. But the original reads merely Maunibhaṭṭāraka. *Ibid*, text, p. 242. In a record dated A D 1163 a Traikālayogi is mentioned as the disciple of the monarch-monk Gollācārya. He belonged to the Deśiya *gana*, a subdivision of the Nandi *gana* in the Mūla *sangha*. *E C* II, 64, p. 17. In another record hailing from Śravana Belgola, a Traikālayogi, also of the Mūla *sangha*, is spoken of. *Ibid* 382, text, p. 171. There is a Maunī Ācārya of the Navilūr *sangha* in a record assigned to *circa* A D 700. *Ibid*, 106, p. 44. It cannot be made out with which of the three *gurus* the Maunibhaṭṭāraka of the above record is to be identified.

tion is doubly important. Firstly, it tells us that in Angadī there lived a Jaina *guru*, evidently because it was a Jaina centre, and, secondly, it associates Angadī with the Western Cālukyas in a period which saw the emergence of the Hoysalas as a political power.

The other fact concerning Angadī is about the antiquity of the Jaina *basadis* of the place. The late Mr Narasimhacharya has shown that the modern Vasantammā image in the temple at Angadī cannot in any way be connected with the Vāsantikā of the Jainas and the early Hoysalas, and that the present goddess has been set up in the place of the original image. The same scholar wrote that at some distance from this temple are two ruined *basadis* standing in a line and facing north. These which contain scarcely any ornamentation in them, represent Hoysala structure of an earlier type¹. Dr Krishna supports this view, and opines that the *basadis* may belong to the tenth century A.D., informing us of the name of one of the *basadis*—*Makara Jivālaya*².

Here in Angadī happened an incident which has become celebrated in the history of Karnātaka. It concerns the activities of a Hoysala chief and a Jaina *guru* in the latter half of the tenth and the beginning of the eleventh century A.D. The story in brief is the following. In the town of Angadī there lived a Jaina *guru* by name Sudatta. On a certain occasion when the Hoysala chief went to worship at the temple of his family goddess Vāsantikādevī at Sosevūru, and when he was being instructed by the Jaina *guru* there, a tiger bounded out of the forest, glaring with rage. The Jaina sage snatching hastily his rod handed it over to the

1 *M A R for 1917*, p. 7

2 *Ibid for 1929*, pp. 8-9

chief, and in the language of the latter exclaimed—*poṃ Sala* (Strike, Sala !). Whereupon Sala hit the tiger and killed it finishing it off *panāḥa* with his dagger. From the rescued Jaṃpa *guru*'s exclamation, the chief assumed the name *Poṃsala* which later on became *Hoysala*.¹

An examination of some of the most important stone and copper-plate inscriptions ranging from the first quarter of the twelfth to the last quarter of the thirteenth century A D , reveals a few interesting details which, notwithstanding their divergence, yet enable us to understand the significance of the account concerning the Jaṃpa *guru* and his lay disciple. In the inscriptions of king Vinayāditya I (A D 1022),² and in those of his son and successor Nīpa Kāma Hoysala (--A D 1047),³ no mention is made of the above account at all. This need not come in the way of our appreciating it, since the times of these rulers were taken up with their bitter struggle against the Colas and the feudatories of the latter, the Kongālvas, for

1 Rice, *Mv & Coorg*, p. 95. Such feats of courage and physical strength are met with even in our own days. It is reported that Rāmu Jotiba Patil, a villager from Kolhapur, showed his bravery thus—A cowherd Goru Tukaram was grazing his cattle in the forest on the outskirts of the village Savarda, Panhala Mahal, Kolhapur State, in the evening of Sept 20, 1937. Suddenly a tiger five feet and three inches long attacked the villager biting at his thigh. Hearing his scream for help, Rāmu Jotiba rushed at it and struck it with an ordinary bamboo stick. The brute turned on Rāmu who at once came to grips with it. The animal was finally killed by the neighbouring villagers who had hurried to the scene with their scythes and axes. Rāmu and Gōru are reported to be making satisfactory progress in the Kolhapur State Hospital. (*The Times of India* Bombay, Sept 27th 1937)

2 *M A R* for 1916, p. 51

3 *Ibid*

the hegemony of Kārnāṭaka¹ It is only when we come to the first quarter of the twelfth century A D, when the Hoysala power was very firmly established in the country, and when, as a consequence of then political stability, a spirit of ornateness and robustness revealed itself in literature, and especially in architecture, that we have some details which we may now critically examine with the aid of epigraphs These are the following—The Jaina sage and his identity, the status of the Hoysala chief, the weapon with which the latter killed the animal, the name of the goddess, and the identity of the animal which was killed

1 THE JAINA SAGE

Excepting one record of the eleventh century A D, no other inscription of the eleventh and the twelfth century A D, gives the name of the Jaina sage who helped Sala to found a kingdom He is called Sudattamunīpa in a stone inscription found on the bank of the river Dandāvatī in the Sohrab tāluka, and assigned by Rice to A D 1208² Two stone inscriptions dated A D 1271 and A D 1284 respectively, and both found in the Candiaśāle, Bellūr *grāma*, Nāgamangala, tell us that king Sala having brought a certain accomplished *muni* (called in the records merely Siddhamunīndra), established him in the abode of Vāsantikā in the prosperous Śaśapura (*Śrī-sampattiya Śaśapura Vāsantivāsavallī Siddhamunīndram*), and there the *munīndra* was engaged in properly giving instruction to Sala³

1 Read Saletore, *Wild Tribes*, p 80 where I made a mistake in asserting that it was the Cola general Aprameya who encountered Poysala, the founder of the Hoysala line This Hoysala ruler should have been, as Narasimhacarya pointed out, king Vinayāditya I (*M A R* for 1916, p 51)

2 *E C.* VIII Sb 28, p 5

3 *Ibid*, IV Ng 38 and 39, pp 122-123, text, pp 347, 351, *Rice, My & Coorg*, p 95, n. (1)

No credence can be given to the statement made in the above two Candrasāle records that Sala brought the Jaina *guru* and established him in Śaśapura (i.e., Śasākapura, or Angadi), since we definitely know that Angadi was already a Jaina centre in the tenth century A.D.

But who was Sudatta and to which congregation did he belong? No epigraph of the twelfth century A.D. gives his full name, and in no list of the spiritual succession of the many Jaina pontificates in the south do we come across the name Sudatta. We may conjecture that he belonged to the Kondakunda lineage to which Vimalacandra, the *guru* of the Western Cālukya ruler Satyāśraya Irīva Beḍenga belonged, and may have been his colleague. Our surmise is supported by a stone inscription of the Vijayanagara times, the importance of which we shall describe in the subsequent pages of this treatise. This stone record was found in the Padmāvati basti at Humcca, Nagar tāluka, and assigned by Rice on valid grounds to A.D. 1530. In this important inscription which contains many details of historical value, after Pūjyapādasvāmī comes Vardhamānasvāmī "by the power of whose learning and spell Hoysala brought into subjection the tiger and ruled the world. Instructors of the kings of the Hoysala line in conduct and learning, Vardhamānayogindra and others became their *gurus*." In the same record we are told that Vardhamāna belonged to the Nandi *saṅgha* of the Kondakundānvaya.¹

This piece of information, notwithstanding its being far removed in time from the age of the Hoysalas, is nevertheless substantiated by an earlier but undated stone inscription belonging to the Āñjaneya temple but now found near the railway station of Sāgarakatte, Mysore *hobli*. It relates

1 E.C. VIII Nr. 46, p. 147

M.J. 3.

the following—That Śrī Vādirājadeva's disciple Śrī Vardhamānadeva—descended in the line of Śāntimuni, who belonged to the Drāṇḍa *sangha*, Arungalānvaya, and Nandi *gana*, and who took a prominent part in the Hoysala administration (Śrī Vardhamāndēvaru Hoysala kārāḷiyadalu agragan-yaru), died by *saṃnyasana*, and that the memorial (*mūṣi-dhi*) was set up by his colleague Kamaladeva¹

Dr Krishna, who has edited this inscription in his *Annual Report of the Archaeological Survey of Mysore for 1929*, assigned it on palæographical grounds to the last quarter of the eleventh century A D, and remarked that it may belong to the reign of the Hoysala king Vinayāditya or to that of Viṣṇuvardhana. He rightly identified Vādirāja mentioned in the above record with the famous contemporary of king Jayasimha III, about whom we have written a few details in the previous pages. But Dr Krishna's inference that Vardhamānadeva lived in the middle of the eleventh century A D in the reign of king Vinayāditya whom he helped in the government of his kingdom,² is not borne out by the evidence of numerous stone inscriptions of that monarch which, as will be stated at once, mention an altogether different Jaina priest as the *guru* of that Hoysala monarch.

One detail about one of the *gurus* mentioned in the above record needs some explanation. It is about Śāntimuni. Vādirāja is said to have been born in the line of Śāntimuni (Śāntimuniḡala śiṣya saṃtati Śrī Vādirājadēvara). Hence Śāntimuni was far removed from Vādirāja. This *guru* cannot be definitely identified, but it is not improbable

1 *M A R for 1929*, pp 108-109. Vardhamānasvāmī mentioned here was not the same as his namesake spoken of in a record of A D 1265 of the reign of king Narasimha III. See below.

2 *M A R for 1929*, p 109.

that, as related in one of the Pārśvanātha basti records found at Śravana Belgola, and assigned on palæographical grounds to *circa* A D 650, he may have been the same Śāntimuni who is described in that epigraph as “coral lipped”, and as one “who renovated” the Jaina religion, “when the faith, which had greatly prospered at the time when the pair of the great sages Bhadrabāhu and Candragupta shed lustre on it, became afterwards a little weak”¹ If this identification is accepted, Śāntimuni may indeed have lived ages before Vādirāja

Whatever our difficulty in identifying Śāntimuni, there is no doubt that Vardhamānadeva was the disciple of Vādirāja. Since we know that the latter lived in the first quarter of the eleventh century A D, we may legitimately assign his disciple Vardhamāna also to the same age. This admirably fits in with the date we have given to Poysala, the founder of the Hoysala House, and his preceptor Sudatta (*i.e.* Vardhamāna himself), *viz.*, the latter half of the tenth and the beginning of the eleventh century A D. The phrase *Hoysala kārāḥyadalu* applied to Sudatta Vardhamāna would, then, have to be interpreted in the sense that that *guru* was the chief person in the administration not only of the founder of the Hoysala line but also of his son and successor Vinayāditya I, and of the latter's successor Nrpa Kāma Hoysala. If Vardhamāna had only aided Poysala in founding the royal House, that fact would have been expressed, as in the case of the illustrious Simhanandi Ācārya, thus—that Vardhamānadeva had merely created (*mādida*) the kingdom. But it was because Sudatta Vardhamāna stabilized the Hoysala government in the reigns probably of three successive rulers that the phrase *Hoysala kārāḥyadalu agraganyaru* is

1 E. C. II, 31, p. 7.

applied to him in the Sāgarakatte record. Here it may not be out of place to remark that the reigns of all the first three Hoysala rulers—Poysala, Vinayāditya I, and Nrpa Kāma—were shortlived. There is nothing strange that like the life of many an ascetic of India, and like that of many Jaina *gurus* as well, that of Vardhamānadeva, while it may have run into that of Vādirāja, may have, at the same time, covered that of the first three Hoysalas kings also. Whatever that may be, the fact that Vardhamānadeva had helped the continuance of the Hoysala rule in its early stages alone seems to be responsible for the deep-laid devotion which the Hoysala kings from Nrpa Kāma onwards showed for the Jina *dharma* in their great Empire.

2 *The Status of the chief Sala*

We have elsewhere shown that Poysala, the founder of the Hoysala House, belonged to the race of hill tribes of Karnātaka.¹ The age in which Poysala appeared was one of humiliation to Karnātaka. As related above, it was the time of the Cola conquest of Gangavādi. The Ganga kingdom had been the creation of Jaina intellect. It is but natural that now when in the latter half of the tenth and beginning of the eleventh century A D, the last remnant of Ganga rule had been wiped out by foreigners, Jaina wisdom should have again devised ways and means of rejuvenating political life in the country without which “renovation” of the Jina *dharma* would not have been lasting and great.

There is no doubt Poysala was already a chieftain when he approached Sudatta Vardhamāna for aid. All accounts concerning him confirm this. Here we may be permitted to discuss the importance of his name, since it helps us to

1 Saletore, *Wild Tribes*, pp 79 seq

understand the part played by the Jaina *guru* Rice wrote that the name Poysala occurred in a record of A.D. 1006 at Kaliūr, on the opposite side of the river to Talakād¹ But the late Mr. Narasimhacharya discovered a stone inscription at Hosahalli near Marale, Chikamagalūr tāluka, of the time of the Nolamba king Anniga. In this undated record it is related that Arakella's son, distinguished by the title *Sā-manta Rāma* and *Nannu Kandarpa*, and his grandson Poysalamāruga, fought with Anniga at Sīrivura and fell, at which a certain Gāvunda (named) by order of Arakella (with titles) attacked Anniga Mahārāja but also fell. Then Arakella gave a grant to the relatives of the Gāvunda.

The late Mr. Narasimhacharya identified Arakella mentioned above with Śrī Arakella spoken of in a damaged record found also at Morale,² and Anniga, with Anniga, Bīra Nolamba, the eldest son of Ayyappa, and rightly said that the above Hosahalli record may be dated to *circa* A.D. 950.³ Dr. Krishna while re-editing the Hosahalli record, confirms the date given to it by Mr. Narasimhacharya.⁴

Are we to identify Poysalamāruga mentioned above with Poysala, the founder of the Hoysala House? The answer is in the negative, but this does not mean that we have to discredit the account of Sudatta Vardhamāna and Poysala.⁵

1 Rice, *My & Coorg*, p. 95, E. C. III. Tn. 44

2 E. C. VI. Ck. 138, p. 221

3 *M. A. R.* for 1916 pp. 46-51

4 *Ibid.* for 1932, p. 201

5 This error is committed by Mr. Hayavadana Rao who calls Sala "the mythical founder of the Hoysala dynasty. As Romulus was to the Romans, so was Sala to the Hoysalas." He styles Sala "the eponymous hero Sala." And he confounds Poysala who fought against General Aprameya with "certain Poysala leaders." *Mysore Gazetteer*, II, P. II, pp. 1312-1313.

On the other hand, the fact of the name Poysala occurring in a record in the neighbourhood of Talakād, the capital of the Gangas, and of the matrimonial alliance between a feudatory chief and a Poysala strongly suggests that the Hoysalas in the latter half of the tenth century A D were somehow associated with the ancient capital of the Gangas, and that by that time members of the Hoysala family had already made themselves prominent by taking part in the political struggle of the age¹. It is because of this that we find one member of the Hoysala family connected with the feudatory chief Arakella. Further, it was perhaps to test the ability of another member of that same family that the Jaina *guru* at Angadī caused a tiger to bound forth from the adjoining forest. Sudatta Vardhamāna had to satisfy himself that his lay disciple Sala had the grit in him to carve out a principality in the same manner. Simhanandī Ācārya had to be sure that Kongunivarmā had the strength to build a kingdom. In both instances, the lay disciples had to do physical feats of extraordinary strength in order to win the support and guidance of their Jaina *gurus*. Poysala had to kill an animal, and Kongunivarmā had to cut down a huge stone pillar with a single blow.

The chief Sala, therefore, dropped his earlier name—which is unfortunately not known to us for the present—and assumed the name *Poy Sala*¹ ('Strike Sala') arising out of the circumstance of his having killed an animal. Ever after this incident both he and his relatives must have adopted this name because of the great prominence into which he came after the performance of the remarkable deed, in about

1 The name Poysala was so great that even ordinary citizens used to prefix it to their names. For instance, in A D 1101 a Gauda called himself Poysala Gauda. *E. C. V* Bl 141, p 93

the latter part of the tenth century A D This may account for the following related in the Keśava temple stone inscription found at Honnāvara, Hassan tāluka, and dated A D 1123 — “ In thaṭ Yaduvamśa a king named Sala was hunting along the slopes of the Sahya mountains when in a certain place a tiger bounded out to devour a *munī* who was there doing penance That *munī* in order to test his bravery, said *poy Sala*, on which he immediately killed the tiger with his dagger The *munī* being pleased, conferred on him the tiger as a victorious crest and that exclamation as a victorious name ”¹ Hence *Poy Sala* was merely a name of victory (*i pēsare vijayanāmam*) which that chief adopted after the incident ² The Dandāvatī river stone inscription cited above, affirms that Sudatta desired to give Sala the chief place in the world, and hence made the goddess Padmāvatī appear as a tiger whereupon the chief striking it, displayed his courage ³

3 *The weapon with which Sala killed the animal*

Here there is a diversity in the accounts Some versions of the story give it as a dagger , others, as that dated A D 1173, call it a cane (*betta*), or a cane rod (*bettada sele*), as in about A D 1220, or merely *sele* (*Munī*’s rod) as in *circa* A D 1208, or a *kuñcada sele* (or the rod of the *yogi*’s fan), which is really a bunch of peacock’s feathers, as

1 *E C* , V Hn 65, pp 18-19

2 *Ibid* , Hn 116, dated A D 1123, p 33, *Ibid* , II 132, p 58 , *ibid* , V Bl 171 of *circa* A D 1160, p 100 where the exclamation *adam poy Sala* (hit it, Sala ¹) is given in full, and the interesting detail is added that before the tiger could step again, Sala had killed it It may be remembered here that Angaḍi is on the slopes of the Western Ghats

3 *Ibid* , VIII, Sb 28, p 5

in A D 1255, or *śālākṣī* (or an iron rod, i.e. a wooden stick as hard as iron), as in A D 1261¹

4 *The name of the goddess*

In this detail too the accounts differ. While most of the inscriptions give the name of the goddess as *Vāsantikā*, a few give it as *Padmāvati*²

5 *The animal that was killed*

This is another detail about which there is no unanimity in the epigraphs. For instance, in A D 1123, 1173, circa 1208, circa 1220, and 1234, it is called *śārdūlam*, but in the other records it is called *pulḥ* (tiger). The former (*śārdūlam*) seems to be correct, and the latter, inadmissible. The numerous sculptures depicting this animal on stone inscriptions and on temple walls in Karmātaka confirm this opinion³

1 *E C V*, Ak 71, p 138, Bl 112, p 71, Cf Ak 82, of A D 1234, p 143, VIII Sb 28, p 5, V Ak 108, p 156, Bl 74, p 61

2 *Ibid*, VIII, Sb 28, p 5. Is it possible that this is the same goddess who appears so prominently in connection with the *Śāntaras*? It may be that *Padmāvati* was only a Hinduized form of a Buddhist goddess of the Mahāyāna school, after she had passed through a period in the Jaina religion. This may account for the fact that *Padmāvati* is associated with alchemy and such other arts. It is perhaps this Buddhist touch which is responsible for the introduction of the element of incantation in the story, as in A D 1173 (*E C V* Ak 71, p 138). If these suggestions should lead one to further inquiry, perhaps one may discover at a future date that *Angaḍi* itself was a Buddhist centre before it passed into the hands of the Jainas⁴.

3 *E C V*, Hn 116, p 33, Bl 112, p 71, Ak 71, p 138, Ak 82 p 113, VIII, Sb 28, p 5

4 Two scholars have independently arrived at this conclusion, and they give the significance of the Hoysala leader *Sala* killing the

With whatever scepticism the above story relating to the founder of the Hoysala House and his Jaina adviser is viewed, there is no denying the fact that the successors of Sala, especially from king Vinayāditya I onwards, gave unstinted patronage to the Jina *dharma*, even when one of them became a convert into Vaisnavism and thereby undermined the influence of Jainism as State religion in Karnāṭaka. We have seen that the first three Hoysala rulers Sala, the founder, his son Vinayāditya I, and the latter's successor Nrpa Kāma, were under the spiritual guidance of Sudatta Vardhamāna, and that it was this fact which was responsible for the statement made in the Sāgarakatte stone inscription that that Jaina *guru* took a prominent part in the administration of the Hoysalas.

The *guru* of king Vinayāditya II was Śāntideva. This is proved from two stone inscriptions. One of them is the Pārśvanātha basti record found at Śravana Belgola and dated A D 1129. This inscription which we have already cited describes Śāntideva thus—"Who is able to describe 'such and such' the ability of the ascetic Śāntideva, having worshipped whose pair of feet, the Hoysala king Vinayāditya brought the goddess of wealth to the territory under his rule?"¹

Śāntideva belonged to the same congregation to which

(Continued from p 72)

animal. They say that it represents the Kadamba lion which was killed by Sala. R. N. Saletore, *Viṣṇayanagara Art* (unpublished Ms.) pp 477-8, George Moraes, *Kadamba-kula*, p 378. For further notices on the Hoysala origin, read *Kavirante*, I pp 332, 371. *E C V* Intr pp 9-10, where Rice has summarized various accounts, *ibid*, XII, Tp 42, dated A D 1229, p 50, *ibid*, V, Hn 84 of *circa* A D 1230, p 126, *ibid*, IX, Bn 6 dated A D 1253, p 3 where a very intelligent account of Sala and the *Śāradūla* is given, *ibid* XII, Tp 40, of A D 1286, p 49, *Mv and Coorg*, p 95, etc.

1. *E C* II, 67, p 30.

the illustrious Ajitasena was attached, for, as we have already seen, the latter is mentioned immediately next to Śāntideva under the title of *Svāmī* and *Śabda-caturmukha*. Śāntideva died in A D 1062, as is proved by the damaged stone inscription found at Angadi and dated in that year. This epigraph informs us that king Vinayāditya Poysala's *guru* Śāntideva having performed the rites of *saṃnyāsana*, as a reward of his faith attained to the realm of *nirvāṇa*. The king and the company of townsmen (*dēvaru śrīmatu sa ra nakara samūha tamma gurugalge*) erected the monument for the departure of their *guru* Śāntideva.¹ The evidence of this inscription may be utilized to show that Śāntideva had indeed become a sort of a national preceptor in the days of king Vinayāditya II.

What king Vinayāditya did as a Jaina, obviously on the advice of his *guru*, is described in a stone record found in the Gandhavārana basti at Śravana Belgola, and dated A D 1131. King Vinayāditya "gladly made any number of tanks and temples, any number of Jaina shrines, any number of *nāḍus*, villages, and subjects. When it is said that king Vinayāditya Poysala alone excelled the celebrated Balindra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar carts passed became ravines—thus did Poysala cause Jina temples (*Jinarāja geham*) to be erected."²

True to the liberal spirit which has always marked Kārṇāṭaka monarchs throughout history, king Vinayāditya II extended his patronage to other Jaina leaders as well. A

1 *E C* VI, Mg 17, pp 61, 245

2 *Ibid*, II, 143, pp 70-71

damaged stone inscription at Tolalu, Belūr hobli, Hassān district, dated A D 1062, commemorates the gift of some land on the holy occasion of Uttarāyana Sankramana, by the same king to the Jaina *guru* Abhayacandra of Belave. The latter belonged to the Mūla *sangha* and to the spiritual lineage which claimed Gautama, Bhadrabāhu, Puṣpadanta and Meghacandra as its own¹.

Another stone inscription dated A D 1069 illustrates the care with which king Vinayāditya II looked after Jaina interests. It was found in the Pārśvanātha basti at Mattāvara, Chickmagalūr tāluka, and it relates the following—That the king who previous to the specified date had a channel turned and brought to the village of Mattara (i e, Mattāvara), was now pleased to visit that village again. And on that occasion he went to the *basadi* on the hill, and seeing the god there, asked (the people) “Why have you built the *basadi* on the hill (outside) instead of building it inside the village?” To this Mānikaśetti replied respectfully—“We beg of your Lordship to build a *basadi* within the village and richly endow it with wealth and privileges. We are poor but there is no limit to your wealth. Your wealth is equal in quantity to the paddy grains grown by the hill chiefs.”

The king pleased with the speech of Mānikaśetti, smiled and said “Very well,” and had the *basadi* built inside the village. He first got Mānikaśetti and other leaders of the town (named) to give specified land to the *basadi*, and he himself granted for the *basadi* at Mattāvara paddy income (specified) of the village of Nādalī. Moreover, the king ordered several houses to be constructed near the *basadi*,

1 *M A R* for 1927, pp 43-44. Abhayacandra's identity cannot be determined.

giving the village the name of Rsihalli, and finally remitted many (specified) village taxes on its behalf ¹

King Vinayāditya II was succeeded by his son Ereyanga, who had seen State service under the former as a *yuvārāja*. Since we know definitely that king Vinayāditya's rule lasted till A D 1101,² we have to assume with Rice that king Ereyanga ruled in conjunction with his father, and that Ereyanga must have died before his father.

This difficulty in determining the dates of Ereyanga's rule need not hinder us from bringing to the forefront his Jain *guru* Gopanandi. A stone inscription at Hale Belgola dated A D 1094 informs us that that *Mahāmandaleśvara's* *guru* was Gopanandi about whom it gives the following details—That Gopanandi was the head of the Deśiya *gana*, *Mūla sangha*, and Kondakundānvaya. His preceptor was Caturmukhadeva. "The celebrated Gopanandi accomplished what had been impossible for any one, for he caused the Jina *dharma* which had for a long time been at standstill, to attain the prosperity and fame of the time of the Ganga kings." His qualifications and achievements are graphically described thus—He was like an infuriated elephant to the Sāṅkhya, Bhautika, Bauddha, Vaisnava, and Cārvvāka professors. While Jaimini bolted, Vaiśeṣika turning round fled, Sugata (Buddha) instead of running beat his breast, Akṣapāda with affection came near, Lokāyata attempted to leave, and Sāṅkhya pushed away—Gopanandi, a lusty elephant like the elephants at the points of the compass, roamed through the paths of the six schools of logic.

1 *M A R for 1932*, pp 172-174. Dr. Krishna while re editing it dates it in A D 1069. But the late Mr. Narasimhacharya dated it in A D 1077. *M A R for 1916*, pp 51-52.

2 *E C V*, Bl 141, p 93.

3 Rice, *My & Coorg*, p 98.

To this great Jaina logician, Tribhuvanamalla Ereyanga, while ruling the Gangamandala, granted Rācanahalla and the Belgola 12 for the repairs of the *basadis* of the Kalbappu *tirtha* (of Belgola) ¹ Since the king was ruling the Gangavādi, and since the royal endowment affected all the *basadis* in the holy place round the Kalbappu hill (*i.e.*, Katavapra or Cāndragiri) at Śravaṇa Belgola, it is said in the epigraph that Gopanandī caused the Jina *dharma* to prosper through the wealth of the Ganga kings. We know that by this time the Ganga rule had disappeared, yet the benevolent precedent set up by the Gangas could never be obliterated from the mind of either the Jainas or the Karnāṭaka monarchs ²

In an earlier context we have had an occasion to describe all the celebrated colleagues of Gopanandī, as given in the Kattalebastī record dated about A D 1100. This inscription, we may incidentally add, repeats the praise given to Gopanandī in the record dated A D 1094, and tells us that he "caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the Ganga kings," thereby confirming the importance of that *guru* in the history of Jainism.

King Ballāla I, the eldest son of king Ereyanga, succeeded

1 *E C V*, Cn 148, pp 189-190

2 On Katavapra, read *Ibid*, II Intr p 4, seq

3 *Ibid*, II, 69, pp 34-35. In a record dated A D 1136, it is said that "the *guru* of the head-jewel of the Yādava race, Ereyanga Deva, considered the *jagad-guru*, was Ajitasenasvāmī" (*E C V*, Bl 17, p 51). Rice accepts this statement (*E C VI*, Intr, p 11). We know that Ereyanga ruled as a *yuvārāja* from A D 1063 till A D 1095. It cannot be made out how far the statement of the record dated A D 1136 regarding Ereyanga and Ajitasena is correct. Perhaps it may not be wrong to assume that on the death of Gopanandī, Ajitasena may have become the *guru* of Ereyanga. This requires confirmation.

the latter and ruled from A D 1100 till A D 1106. The *guru* of this ruler was Cārukīrtimuni. Two stone inscriptions dated A D 1398 and A D 1432 respectively prove this. These are the Siddheśvara basti records of Śravana Belgola, which will be styled here the I and II of that name. The I 'Siddheśvara basti inscription dated A D 1398 relates the following about Cārukīrti Panditadeva. He was the disciple of Śrutakīrtideva, a great disputant, and an "accomplisher of everything that had to be accomplished." This remarkable *guru* (Cārukīrti Panditadeva) was proficient in medicine as well. The same inscription continues to narrate the following—When king Ballāla, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health¹. The II Siddheśvara basti inscription dated A D 1432 repeats the praise given to him in the earlier record, adding that he was "a moon in increasing the volume of the ocean of grammar," and that he "published to the world the *Sāra-traya*, as also the science of logic." "Even the air that had but touched his body cured disease, was it much (then) that his medicine cured king Ballāla of his disease?"²

The short-lived reign of king Ballāla I was followed by that of one of the most brilliant monarchs of Karnāṭaka. This was the famous Viṣṇuvardhana Bittiga Deva, whose initial year is still a matter of dispute. King Viṣṇuvardhana was the liberator of Karnāṭaka from the Cola dominion. Many of the notable victories which marked his rule were won by his great Jaina generals about whom we shall give a few details in the next chapter. King Viṣṇuvar-

1 *E C II*, 254, p 113

2 *Ibid*, 258, p 118

dhana's reign was also important because of an event which had a profound effect on the whole history of Jainism in Karnāṭaka and southern India. This was his conversion from Jainism into Vaisnavism under the influence of the great Ācārya Rāmānuja who, to escape persecution at the hands of a Cola king, had taken refuge in the Hoysala country. Rice placed this event before A D 1116, and attributed the series of extensive conquests to the new religion which king Viṣṇu had embraced¹

Without entering into any discussion of this assertion of Rice, we may merely note that the Jaina propensity in the Hoysala mind was so great, and the memory of the indebtedness of the Hoysala rulers to Jaina intellect so profound, that even so late as A D 1125 king Viṣṇuvardhana showed his devotion to a Jaina *guru* named Śrīpāla Traividyavratī whose praise is described in the Bairadeva temple stone inscription dated in that year and found at Calya, Chāmarājapattana tāluka. In this record it is said that that Hoysala monarch—whose victories, by the way, over Adiyama, the Pallava Nṛsiṃhavarmā, the Kongas, Kalapāla, and the ruler of Angara are mentioned,—caused to be made with devotion the Jaina abode at Calya. The donee is called a Śanmukha of the six schools of logic, a great disputant, bearing the hereditary titles of *Vādibhasimha*, *Vādīkolāhala*, and *Tārkkika-cakravartī*, and the promoter of his *gana*. To this learned Jaina sage king Viṣṇu gave the village at Śālya (Calya) with suitable donations for the repairs of the *basadi* and for the maintenance of the Jaina *rsis*.² Another stone inscription at Belūr dated A D 1129

1 Rice, *My and Coorg*, p 99

2 E C V Cn 149, pp 190-191. The Pārśvanātha basti record of Śravana Belgola, however, places Śrīpāla before Maṭisā-

commemorates a gift to the *basadi* named Malli *Jmālaya* by the same monarch¹ This record, therefore, confirms the view that king Visnu was a devout Jaina even in A D 1129 Indeed, there is one more record which adds to the testimony that king Visnu, whatever his patronage to Vaisnavism may have been, continued till the end of his rule, to be a pious Bhavya This inscription is the Pārśvanātha basti record hailing from Bastihalli, near Halebīd (i.e., Dorasamudra itself) and dated A D 1133 In connection with a famous Jaina temple in the Hoysala capital built by one of the many great Jaina generals of king Visnu, it relates that the latter christened his son prince Vijaya Narasimha-deva after the god Vijaya Pārśvadeva, and granted the village of Jāvagal for a *Jmālaya* in the capital Dorasamudra which we shall describe in a later context²

King Narasimha I who had been crowned from the day of his birth, ascended the throne on the death of his illustrious father king Visnu in A D 1141 The greatness of the Hoysala Empire was now maintained more by the reputation of the famous Visnuvardhana Deva and the loyalty of his generals rather than by any military prowess or political sagacity on the part of king Narasimha³ One of the most capable generals of the age was the Jaina commander Hulla whose intense devotion to the Jina *dharma*, which we shall describe in detail presently, was, we may

gara who was the *guru* of Vādirāja It says that Śrīpāla, though an expositor of all sciences, accepted also the title *Travīdya* (versed in the three sciences of grammar, logic, and philosophy) (*E C* II, 67, p 28) How Śrīpāla came to be assigned to this age cannot be made out

1 *M A R* for 1911, p 43

2 *E C V*, Bl 124, p 83

3 Rice, *My & Coorg*, p 101

4 *Ibid*

well assume, in no small measure responsible for the piety which king Narasimha showed to the Jaina religion. A stone inscription in the Bhandārabastī at Śravana Belgola dated A D 1159, asserts that this king while on "an expedition for the conquest of the regions", ascended the mountain Vindhyagiri (at Śravana Belgola), bowed to the lord Gommatesvara, saw the Caturvimsatī *basadi* erected by his great general Hulla, and "lovingly bestowed upon it the second name of *Bhavya-cūdāmanī* after Hulla's title *Samyuktva-cūdāmanī* ". And for the maintenance of this splendid temple the monarch granted the village of Savanēru ¹ This is repeated in another record found at the same place and dated in the same year ² But beyond this the pleasure-seeking king Narasimha did nothing for the cause of Jainism ³

His son was the famous Ballāla II, or Vīra Ballāla I, who ruled from A D 1173 till A D 1220. Once again Hoysala arms, as in the reign of the great king Visnu, spread far and wide, and once again did the Hoysala monarch show marked favour to the *syād vāda* doctrine. King Ballāla II's spiritual *guru* was Śrīpāladeva's disciple Vasupūjyavratī of the Arungalānvaya and the Nandi *sangha*. We learn this from a stone record dated A D 1169 ⁴ Two inscriptions dated A D 1174 and A D 1175 register the confirmation of the gift of Savanēru made by king Narasimha, by king Ballāla II along with the gift of two villages at Bekka and Kaggere. This was done at the request of General Hulla ⁵

1 *E C* II, 349, pp 153-154

2 *Ibid*, 345, p 149

3 Read, Rice, *My & Coorg*, p 102

4 *E C* V, Ak 1, p 112

5 *Ibid*, Cn 146, p 189, II, 240, p 103.

¹ But king Ballāla II acceded as much to the request of his generals as to those of his citizens, when the question of the Jina *dharma* was concerned. A damaged stone inscription in the Āñjaneya temple at Kalasāpura, Kadūr district, dated A D 1176, describes the construction of a Jaina temple (in Dorasamudra ?) called Vīra Ballāla *Ĵinālaya* by a rich merchant named Devisētti, at the request of his teacher Bālacandramuni of the Deśika *gaccha* and the Mūla *sangha*. The king at the request of Devisētti, for the service of the *basadi* and the priests, and also for meeting the expenses of repairs, granted some villages and tolls (specified) ¹

It is not surprising that under such a benevolent monarch the capital Dorasamudra itself should have continued to be a stronghold of Jainism. We shall see that in the reign of king Viṣṇuvardhana this well known city had already enjoyed the reputation of being a centre of the Bhavyas, chiefly due to the exertions of some of his most remarkable Jaina generals. That under king Ballāla II the influence of Jainism in the capital did not in any way diminish is proved by the Nañjēdevaṛagudda stone inscription found in Sompūr, Hassan district, and dated A D 1192. How powerful was the influence of the Jaina *guru* Śrīpāladeva is also seen from this record which enumerates the following—That in the capital Dorasamudra, respected throughout the kingdom, was the illustrious *Vādībhasīmha*, *Tārkkika-cakravartī*, Śrīpāla Traividyadeva and his disciples Mārisētti, Kāmīsetti, Bharatīsetti, and Rājaśētti. These four commercial magnates together with the merchants from all countries and citizens caused to be erected in Dorasamudra a fine *Ĵinālaya* of the god Abhinava Śāntināthadeva, called Nagarajinālaya.

¹ *M A R* for 1923, pp 39-40

The remarkable spirit of mutual confidence and respect which characterized the actions of Karnāṭaka monarchs and citizens in those days is seen in the same epigraph which, after narrating that Śrīpāladeva's *guru* was Malliṣeṇa Maladhāri, descended in the illustrious line of Bhadrabāhu in the Irungulānvaya and the Nandi *sangha*, relates thus— That while the Kumāra (prince, evidently Rājaśetti) with all the *Prabhu-gāvundas* and the *Nād-gāvundas* was on a visit to the illustrious Pratāpa-Cakravartī Vīra Ballāladeva, he (the ruler) was pleased to see the eight-fold worship and free distribution of food to ascetics in the temple of the god Abhinava Śāntināthadeva. On this occasion the king, acting in accordance with the unanimous prayers of the *Nādgāvundas* made a gift of the villages of Muccundi and Kadalalahalli (location specified) to the *guru* Vajranandi Siddhāntadeva on the date specified, for the repairs of the *basti* and the free gifts of food to the ascetics¹

After a series of political events of exceptional importance, the history of the Hoysalas rapidly moved to its close. The first step in this direction was the division of the Hoysala Empire in A.D. 1245 on the death of king Someśvara, the grandson of king Ballāla II. The ancestral part of the ancient Karnāṭaka Empire with its capital at Dorasamudra fell to the share of king Narasimha III, the son of king Someśvara by his queen Bijjala Rāni, while the Tamil districts in the south together with the Kolār province were given to king Rāmanātha, another son of king Someśvara by his queen Devala Devī². Both these rulers—Narasimha III and Rāmanātha—were devout Jains.

1 *M A R for 1926*, pp 50-51. Dr. Shama Sastry writes that all vestiges of Jaina worship have disappeared on the hill where only Śiva worship is conducted now.

2 *Rice, My, & Coorg*, p 106.

About king Narasimha III's piety as a Jaina we have evidence in the Pārśvanātha basti stone record found at Basti-halli near Halebīd. This epigraph dated A D 1254 informs us that king Narasimha III having paid a visit to the Vijaya Pārśva basadi at Dorasamudra built by General Boppa, made an offering to the god, saw the former *śāsana* of the *basadi* and read the genealogy of his line. The king repaired an enclosure to the land presented to the god in the *śāsana* by (his ?) brother-in-law Padmi Deva, and made it over to the god of the *basadi*.¹ This temple which king Narasimha now visited was the same temple which king Viṣṇu had visited in A D 1133, and about which some interesting details will be mentioned in the next chapter. One year later on February the 25th A D 1255, when the king was just fifteen years old, on the occasion of his *upanayanam* ceremony, certain specified grants were made by him for the same temple, to provide offerings to the god Vijaya Pārśva.²

The spiritual adviser of this king was Māghanandi Siddhānta of the Balātkāra *gana*. This is gathered from the Bennegudda stone inscription at Halebīd dated A D 1265, and the Nagara Jinālaya inscription at Śrāvana Belgola dated A D 1282. Of these the former is important because of the many details it contains about the Jaina *gurus* of the Balātkāra *gana* attached to the Mūla *sangha*. It enumerates the names of many *gurus* like Vardhamāna and others who were the spiritual leaders of the Hoysala kings, and informs us that Māghanandi was the disciple of Kumudenduyogi. Māghanandi was the author of the four modern *sāras* (*abhinava-sāra-catustaya*), namely, *Siddhāntasāra*, *Śrāvakācārasāra*, *Padārthasāra*, and

1 E C V, Bl 125, p 84

2 *Ibid*, Bl 126, p 84

Śāstrasārasamuccaya Māghanandi was the *guru* of Kumudacandra Pandita, who was also master of the four kinds of learning and a great debator

To Māghanandi king Narasimha on the specified date granted Kallangere (location given) together with fourteen hamlets (named) attached to it, for maintaining the Jaina temple called Tri-kūta-ratnatraya-Śāntinātha-Jinālaya This grant was made by the king in Kali-Hoysala-Jinālaya, and the temple which was endowed by him was also called Tri-kūta-ratnatraya-Nrsimha-Jinālaya, obviously as mark of esteem and loyalty to the king It may also be observed here that this charity was established with the help of the *Mahāpradhāna* (with other titles) Someya Dandanāyaka, and the Jaina citizens of Dorasamudra granted specified money contributions and land for the consecration of the image of Śāntinātha ¹

The Nagara Jinālaya stone inscription of A D 1282 is more explicit in regard to the official status of Māghanandi He is styled in this record *Mahāmandalācārya*, best of Ācāryas, royal *guru* to the Hoysala king, and the emperor of philosophers ² Since king Narasimha's reign lasted from A D 1254 till A D 1291,³ the reference here can be only to that ruler

King Narasimha's great rival was his own brother king Rāmanātha, who ruled from A D 1254 till A D 1297,⁴ from his capital Kannanūr (Vikramapura) ⁵ Two undated inscriptions of king Rāmanātha found in the great Jaina

1 *M A R for 1911*, p 49

2 *E C* II, 334, pp 141-142

3 Rice, *My & Coorg*, p 97

4 *Ibid*

5 *E C V*, Intr. p 26.

centre Kōgalī, prove that he was a pious Jaina. These two records refer to the gifts of gold which he made for the god Cenna Pārśva at Kōgalī.¹

While we have ample proof to show that Jainism still predominated in Karnātaka in the reign of the next and the last great Hoysala ruler Vīra Ballāla III, we are unable to determine how far he himself came under the influence of that religion. We shall see that there were profound causes for this apparent indifference to the *syād vāda* doctrine on the part of this remarkable ruler.

1. 33 and 34 of 1904, Rangacharya, *Top List*, I, pp 192-193

CHAPTER III

PRINCELY PATRONAGE

Ganga feudatories of the Pāṣaṇḍī family—The Nīrgunda Rāja—The Rāṣṭrakūṭa feudatory Cākī Rāja—The Cellapatāka nobleman Lokāditya—The Sāntara lords—The Kongālvās—The Can-gālvās—Gollācārya—The Śilāhāras of Karhāḍ—The Raṭṭas of Saundatti—The nobles of Nāgarakhanda—Kūcī Rāja, a Yādava noble

THE royal precedent of fostering Jainism having been thus set from early ages, there was nothing surprising in the nobles of Kārṇāṭaka having taken to a similar liberal attitude towards it in their own provincial governments. From the eighth century A.D. onwards till the end of the thirteenth century, every attempt was made by the feudatories of the Kārṇāṭaka monarchs to add to the strength of the Jīna *dharma*. This had a most salutary effect on the people, and, as we shall presently see, it was partly responsible for the wide support which Jainism received from all quarters.

The earliest example of feudatories who were devout Bhavyas is that of a branch of the ancient Ganga family itself. The Nārasimharājapura plates of the Ganga king Śrīpurusa already referred to in an earlier context, relate that chief among that king's friends (*anukulavartī*) was Nāga-

varmā who belonged to the Pasindi Ganga family Nāga varmā, who was also known as Ganga Rāja, together with his sister's brother named Tulu-adi, who was called "a sun to the Kadamba family", granted the village of Mallavalli situated in the Tagare country to the Jina *cantyālaya* in the village of Tolla located in the same country It is interesting to observe that a pious and virtuous (Brahman) of the Kausika-*vamśa* by name Manali Mane-odcyon made a grant of land (for the same purpose) and that the seventy-six *pradhānar* (nobles, lit ministers) were witnesses to the grant¹

To the feudatories of the Gangas, no less than to the Gangas themselves, the Jaina *gurus* acted as political instructors One such example of a *guru* is that of Vimalacandra Ācārya, the disciple of Kīrtinandi Ācārya, of the original Mūla *sangha*, Eregittūr *gana* and the Pulikal *gaccha*² A copper plate grant dated A D 776 affirms that "By the religious instruction of this great *rsi* (having become) the confounder of the Bāna-*kula*" was Dundu, the Nīrgunda Yuva-rāja The principality of Nīrgunda may have been somewhere in the south-west of the Chitaldroog district³

Among the Rāstrakūta nobles was Cāki Rāja, who was the disciple of the Jain sage Arakīrti whose *guru* was Vijaya-kīrti of the Yāpanīya-Nandi *sangha* and the Punnāgavrkṣamūla *gana* This nobleman, who is styled in the Kadamba plates dated A D 812 which give us this information, an *adhurāja* of the entire (*aśesa*) Gangamandala, applied to his lord king Govinda III, Prabhūtavarsa, to bestow the village named Jāla-mangala (situation given) on the Jaina *guru* mentioned above for the Jinendra temple at Śilāgrāma on the western

1 *M A R* for 1920, p 28

2 *E C* IV, Ng 85, p 135

3 *Ibid*, Intr. p 9.

side of the Rāstrakūta capital Mānyapura (mod Manne in the Nelamangala tāluka) ¹

The devotion of another Rāstrakūta noble brings to light a Jaina author of considerable celebrity. This is Lokāditya, the son of Bankeyarasa, of the Cellekētana (or Cellapatāka) family. He was the governor of Bankāpura in Vanavāsa, under king Kṛṣṇa II, Akālavarsa, and was a Jaina himself. Under his patronage Lokasena composed the *Mahāpurāṇa-saṅgraha* in Śaka 820 in the reign of the king Akālavarsa who ruled from A D 884 till A D 913. This is mentioned by Lokasena himself in the above Jaina work ². We know that Lokāditya was placed over the same provincial capital in the same year from another Jaina author Gunabhadra's *praśasti* to the latter's *Uttarapurāṇa*. From this work we learn that Lokasena was the chief disciple of Gunabhadra, and that Lokāditya caused the increase of the religion of Jinendra ³.

These examples of genuine Jaina devotion pale into insignificance before the determined efforts of one great family whose pious exertions ranging over two centuries and more were greatly responsible for the firm stand Jainism made in southern India. The history of these powerful princes called the Śāntaras has yet to be written. They belonged to the Ugra-vamśa, and appear for the first time in the seventh century A D in the reign of the Western Cālukya king Vinayāditya. The founder of this line in the south was Jinadatta

1 E C XII, Gb 61, pp 30-31, *ibid*, Intr p 5. Was the *Mahāsāmānta* Gosgi mentioned in a stone record of circa A D 950 in Śravana Belgola, also a Jaina? *Ibid* II, Intr p 48, 152, p 77.

2 Rangachāry-Kuppuswami, *Trien Cat of Skt Mss in the Madras Oriental Library* for 1910-1913, p 218 seq.

3 I A XII, pp 216-217, Fleet, *Dyn Kan Dts*, p 411, Moraes, *Kadamba-kula*, p 83.

Rāya (ninth century A.D.) whose story is intimately connected with the alchemic powers of the (Buddhist and later on Jaina ?) goddess Padmāvatī of Pattī Pombuccapura (mod Humcca in the Nagar tāluka) ¹ The Śāntaras ruled over the Śāntalige 1,000 which corresponded roughly with the modern Tīrthahallī tāluka and its neighbourhood. They were Jainas during the early part of their political career ² Of the founder of the southern line of the Śāntaras, Jinadatta Rāya, it is said in a record assigned to A.D. 950, that he granted Kumbhasikepura for the anointing of Jina. The stone inscription speaks of the Jina temple at that place and at Polalu for which the merchants (Śettis) (named) made an endowment ³

Some time after came Tolāpurusa Vikrama Śāntara, who in A.D. 897 had a *basadi* made for Moni (Maunī ?) Siddhānta Bhattāraka of the Kordakundānvaya and endowed it with certain lands ⁴ He was the same Vikramāditya Śāntara who constructed the Guddada *basdi* at Humcca and had it dedicated to Bāhubali in the next year A.D. 898 ⁵ Bhujabala Śāntara, who after his overlord the Western Cālukya monarch Trailokyamalla Deva, had the second name of Trailokyamalla, so we gather from a stone inscription dated A.D. 1066, constructed a *Jinālaya* called Bhujabala Śāntara Jinālaya in his capital at Pombucca, and granted the village of

1 On the Śāntaras, and the date of Jindatta Rāya, read Rice, *My & Coorg*, pp 138, seq., Saletore, *Ancient Karnātaka*, I, pp 224, 225, n (1)

2 Rice, *ibid*, pp 138-139

3 *E C* VII, Sk 114, p 37,

4 *Ibid*, VIII, Nr 60, p 154

5 *M A R for 1929*, p 7 The reference given to *E C* VIII, Nr 35, cannot be traced

Haravari to his *guru* Kanakanandideva ¹ His brother Nanni Śāntara is said in A D 1077 to be "a worshipper of the feet of Jina" ² We shall mention the charitable endowments which this prince made along with his wife and relatives, in a later context

In the meanwhile we may continue with the examples of other Śāntara princes and their ministers who were followers of the Jina *dharma* In A D 1081 Nagularasa, the minister of Vira Śāntara, is described as "a fortress to the Jina *dharma*" ³ Tribuvanamalla Śāntara, as is related in a record of A D 1103, laid the foundation stone of a *basadi* pronouncing the name of Vādigharatta Ajitasena Pandita, as a memorial for the death of Bīrabbarasi This new *basadi* was built opposite to the Pañcabasadi in Ānandur in the capital Pomucca itself It will be referred to again while dealing with the activities of Karnāṭaka women ⁴ Bhujabala Ganga Permmādi Barmma Deva in A D 1115 is said to have been the lay disciple of Muniandra ⁵ And his son Nanniya Ganga in A D 1122 is styled as the lay disciple of Prabhācandra Siddhānta ⁶

This latter stone inscription found near the Siddheśvara temple on Kallūrgudda in Shimoga, contains many interesting details about Bhujabala Ganga Barmma Deva's pious works as a Jain He had a *basadi* renovated in Edeore Seventy

1 *E C*, VIII, Nr 35, p 137

2 *Ibid*, Nr 59, p 154

3 *M A. for 1931*, pp 198-199

4 *E C* VIII, Tl 192, p 205

5 *Ibid*, VII, Sh 60, p 23 See also Sh 64, dated *circa* A D 1112, p 25

6 *Ibid*, Sh 4, p 8 There is some confusion here In some records (Sh 60) Muniandra Siddhānta is identified with Prabhācandra, while in others, he is not

of the Mandali 1,000, giving it the name Pattadaī *basadī* (the Crown *basadī*) and endowing it with certain villages. About this same *basadī* the inscription says that it was one which Dadiga and Mādhava (the latter being, as we have already seen, the founder of the ancient Ganga line in the south and the lay disciple of Simhanandī Ācārya) had formerly established on the hill of Mandali, and for which the kings of the Ganga line had continued to provide the offerings, and which they had afterwards caused to be built of wood. Under Bhujabala Ganga Barmma Deva it became "the chief of all *basadīs* hitherto existing or in future to be established in the Ededore Seventy." In A.D. 1122 his son Nannīya Ganga caused the Pattada *basadī* of Mandali, which his grand-father had erected, to be constructed of stone, and endowed it with lands and customs duties. In all Nannīya Ganga constructed twenty-five *cātīyālayas* for the promotion of the faith.

The same Siddheśvara temple stone inscription is important from other points of view. It gives a resumé of the history of the ancient kings who were patrons of Jainism, and especially of those rulers whose names are not directly mentioned in other records. After describing the origin of the Gangas from the time of Vrsabhatīrtha, it relates that the Ganga line continued till the appearance of king Visnugupta. This Ganga ruler was the contemporary (and disciple?) of Nemīśvaratīrtha, and was in his capital at Ahicchatrapura, "when at the time of the *nirvāṇa* of Nemīśvaratīrtha, he performed the *andradhvajapūjā*" at which he got from Devendra the latter's elephant Airāvata. It was in the reign of king Visnugupta's sons Bhagadatta and Śrīdatta, that a division of the Ganga Empire was made. Prince Bhagadatta received the Kalinga country, while Prince Śrīdatta was given the lusty elephant (as an emblem) and the whole

kingdom In the line of Śrīdatta arose king Priyabandhuvarma during whose reign Pātśva Bhattāraka is said to have obtained *kevalajñāna* At this Saudharmendra came and performed *kevalapūjā*, on which Priyabandhuvarma himself embraced Jainism

This uncommon account which is not supported by earlier versions, then continues to narrate the further history of the Ganga line in which Dadiga and Mādhava, the sons of Padmanābha, were born Their meeting with Simhanandi, which we have already commented upon, is next narrated, and it is said that they constructed a *cātīyālaya* on the beautiful hill of Mandali, on the advice of Simhanandi Ācārya In their line arose king Avimīta Ganga "in whose heart the supreme Jina foot-print was fixed as a rock of mount Meru" Then after many kings (named) came Mārasimha's son Rācamalla, who is called "a moon to the ocean—the Jina *dharma*", and long afterwards we have two rulers—Rakkasa Ganga, the disciple of Anantavīrya Siddhāntadeva, and his younger brother Kali Ganga It was during Kali Ganga's rule that Bhujabala Ganga Brahma (Barmma) Deva constructed the Pattada *basadi* on the Mandali hill in stone, as narrated above¹

What seems clear from the long account given in the above Siddheśvara temple record is that, inspite of its many statements of doubtful authenticity, it nevertheless enables us to affirm that the early Ganga kings, notwithstanding the patronage which they extended to Brahmans, still professed the Jina faith This conclusion is, as we have already noted, warranted by, for instance, the Narasimharājapara plates of Śivamāra And as for Nanniya Ganga, the fact that he was a Jaina is proved by the Īcavādi stone inscription cited

1 E C VII, Sh. 4, pp. 4-9.

elsewhere in this treatise, in which he is said to have constructed a *basadi* ¹

About fifty years later (in A D 1173) Vīra Śāntara is called "a bee at the lotus feet of Jina" ² But the Śāntaras had by this time so got involved in the political complications of southern India that they gave up their earlier faith and took to a newer creed—Vīra Śaivism. What a profound effect this had on the life of Jainism will be seen in a later connection. We shall merely narrate here that in the thirteenth century A D the capital of the Śāntaras was moved first to Kalaśa in the Mūdgere tāluka and, then, to Kārkala in Tuluva. We have elsewhere traced the introduction of Jainism into Tuluva ³ Notwithstanding their strong Śaiva tendencies, the rulers of Kārkala still continued to show marked favour to Jainism in the later ages ⁴

Before we deal with the endeavours of two important feudatory families to further the cause of Jainism, mention may be made here of the work of Govadeva, the feudatory lord of Huliyerapura. His wife was the generous Śāntale who gave equal patronage to all the four *samayas*—the Jinaśrī-*dharma*, the Maheśvarāgama, the Sad-Vaiṣṇavāśrita, and the Bauddhāgama. And his *guru* was Candrayānadeva of the Deśiya *gana*. Govadeva seems to have had also another wife named Mahādevī Nāyakitī. When Mahādevī died in A D 1160 he caused the Cenna Pārśva *basadi* to be erected at Heggere, for which his son Bittideva gave specified lands and dues for its worship and gifts of food. Bittideva's *guru*, it may be noted, was Mānikanandi Siddhāntadeva. Prominent citi-

1 *M A R for 1923*, p. 115

2 *E C VII*, Sh. 116, p. 38

3 Saletore, *Anct. Karn. I* pp. 404-405

4 *E C VI*, Intr. p. 19, Mg. 67, p. 67. See below

zens (named) made grants of specified land also for the same *basadi* ¹

We may now pass on to the contribution of two powerful families which were instrumental in the propagation of the Jina faith in the south. These were the Kongālvas and the Cangālvas. Of these the former were more influential than the latter. The Kongālvas ruled over the Kongalnād 8,000 Province which comprised the Yēlusāvira country in the north of Coorg and the Arkalgūd tāluka in the south of the Hassan district of Mysore. Although its early history can be traced to the time of the Ganga prince Ereyappa in about A.D. 880,² yet Kongalnād as a political unit came into prominence only in the first quarter of the eleventh century A.D., when in A.D. 1004 the great Tamil general named Pañcava Mahārāya received from his royal master Rāja Rāja as a reward for his services Mālavvi (mod. Mālambi in Coorg) along with the title of *Ksatṛiyaśikhāmanī-Kongālva* ³

For one century the Kongālvas and their officials fostered the Jina *dharma* in their principality. In about A.D. 1050 we merely come across evidence of the devotion of a nobleman under Kongālva, by name Ayya of Kiviri, the lord of Maduvanganād, who keeping the vow (of *sallekhanā*, evidently) for twelve days in the Cangālva *basadi*, expired. The same inscription speaks of Biliya Śetti, who may have been the head of the merchant guild, as dying at the feet of all the *yatis* ⁴

That the Kongālvas themselves were Jinas there can be no doubt. In A.D. 1058 Rājendra Kongālva granted for the *basadi* (probably the Pārśvanātha *basadi* at Mullūru, Niḍutata hōbli, Coorg) made by his father, lands in many speci-

1 *E. C.* XII, Ck. 21, pp. 77-78

2 Rice, *My & Coorg*, p. 144

3 *Ibid.*

4 *E. C.* IX, Cg. 30, p. 172

fied villages Rājendra Kongālva's mother Pōcabbarasi showed her devotion on this occasion in a fitting manner, as we shall relate when describing the part played by women in the history of Jainism

Pōcabbarasi's *guru* was Gunasena Pandita, the disciple of Puṣpasena of the Nandi *sangha* and the Irungulānvaya which latter is called in the record the great Aruṅgalāmnāya. He was a great grammarian, and he died in A D 1064¹

As to the *guru* of Rājendra Kongālva Adatarāditya himself, we know that he was Gandavimukta Siddhāntadeva of the Mūla *sangha*, Krānūr *gana* and Tagarigaḷ *gaccha*. For his sake, as is related in a record dated A D 1079, the Kongālva ruler made a *basadi* named Adatarāditya *cātīyālaya* and endowed it with lands. This inscription also gives the name of another *guru* called Prabhācandra Siddhānta who is called *Ubhaya-siddhānta-ratnākara*. It cannot be made out whether he was the same as Gandavimukta Siddhāntadeva whose identity itself is uncertain²

The Kongālvas did not disappear on the expulsion of the Coḷas by the Hoysalas in the first quarter of the twelfth century A D, as Rice opined,³ but continued to exercise their sway till the last quarter of the same century, as pointed out by Narasimhacarya⁴. In about A D 1100 the Kongālva chief Duddammallarasā granted the village of Aybavalli to Prabhācandradeva for the erection and repairs of a *basadi*⁵. About fifteen years later Vīra Kongālva Deva is mentioned as a lay disciple of Prabhācandra Siddhāntadeva, the disciple of Meghacandra Traividya of the Deśiya *gana* and the

1 E C IX, Cg 34, p 173

2 Ibid V, Ak 99, p 263

3 Rice, *My & Coorg*, p 145

4 M A R for 1912-13, p 32

5 Ibid, p 33.

Pustaka *gaccha* The Kongālva chief caused the Satyavākya *Jmālaya* to be built, and gave a specified village on its behalf to Piabhācandra Siddhānta ¹

Like the Kongālvas the Cangālvas too showed marked favour to Jainism. These were lords, firstly, of the Ganganād (mod Hunsūr tāluka in the Mysore State) and, then, of the western part of the Mysore district and a part of Coorg. They were devoted Śaivas,² but there is evidence to show that in the last quarter of the eleventh century and the first quarter of the twelfth century A D, the Cangālvas gave material support to the Jina *dharma*. In A D 1091 the Cangālva chief Mariyapēṅgade Pilduvayya gave specified lands to Pilduvī Īśvaradeva for feeding the poor (*āhāradām bahe mādalāgi*). Since the word *āhāradām* is a Jaina technical term referring to the Jaina formula of gifts as expressed in their phrase *āhārābhaya bhavajya-śāstradāna*, it has been rightly inferred that the Cangālva chief mentioned here was a Jaina by persuasion ³

This conclusion concerning the Cangālvas is borne out by a record dated about A D 1100 which contains interesting details pertaining to the great Jaina centre Hanasoge (Panasoge) in the Yedatore tāluka of the Mysore State. The epigraph under discussion relates that there were sixty-four *basadis* in that city attached to the Deśiya *gana*, Hottage *gaccha*, Pustakānvaya, and Mūla *sangha*. These had been set up by Rāma, the son of Daśaratha, the elder brother of Lakṣmana and the husband of Sītā, and born in the Ikṣvāku *kula*. And to the *basadi* of the Bandatīrtha which had been constructed by Rāma, the Gangas had given gifts. And

1 *M A R* for 1912-13, p. 32

2 Rice, *My & Coorg*, p. 142

3 *M A R* for 1925, p. 95

to the same *basadi* Rājendra Cola. Nanni Cangālva made gifts anew. The *guru* mentioned in the record is Jayakīrtimuni, who was well known for his fasts and the *candrāyana* rites. In this inscription it is said that for the four *basadis* of the Hottage *gaccha* in Panasoge and for those in Tala-Kāveri, that congregation (of the Hottage *gaccha*) alone was the head¹. And as regards the same Cangālva ruler, he is said to have constructed *basadis* belonging to the Deśiya *gana* and the Pustaka *gaccha* in about A.D. 1025 and A.D. 1060².

A solitary instance of a ruler who turned a recluse is mentioned in a record dated A.D. 1115. He is called Nūṭana Candila of the celebrated Golla country. The inscription relates that "for some reason" he became a *mumṃa* under the name of Gollācārya. Nothing can be determined about his identity for the present.

Examples of noble families which gave unstinted help to Jainism may be continued. The Śilahāras of Kaihād were patrons of that religion. One of the centres of Jainism within their jurisdiction was Ekkasambuge (mod. Eksambī in the Chikkōdi tāluḱa of the Belgaum district). Here was the Nemiśvara *basti* two stone inscriptions of which dated A.D. 1165 refer to the reign of Vijayāditya and to the erection of that *basadi* in that year by the general Kālana. The larger of these records is interesting in the sense that it gives the name of another Jain congregation in Eksambī—the Punnāgavṛkṣamūla *gana* of the Yāpanīya *saṅgha*, and mentions also a Ratta chief called Kārtavīrya, who was a patron of Jainism.

1 *E. C. IV*, Yd. 26, 28, p. 56

2 *Ibid.*, Yd. 21, 23, p. 55

3 *Ibid.*, II, 127, p. 52

The reason why the Nemīśvara *basadi* in Ekkasambuge in the Kūndi province was constructed is explained in the epigraph. General Kālana (descent stated) was leading a happy life with his wife, children, and friends. One day it occurred to him that the only thing that conduced to one's welfare, here and hereafter was *dharma*, and he, therefore, built the Nemīśvara *basadi*, and endowing it (with lands), made it over to the *Mahāmandalācārya* Vijayakīrti of the Punnāgavṛksamūla *gana*, and disciple of Kālana's own *guru* Kumāra-kīrti Tīravidya. The donee is described as one who was proficient in all sacred lore, including the Jaina doctrine characterized by the seven modes of argument, existence, non-existence, etc., and adorned with the five *mahā-kalyānas*, eight *mahā-pratīhāryas*, and the thirty-four *atīśayas*. The *basadi* attained celebrity for the regular conduct of service, incessant gifts of food, and shelter given to ascetics and pious men.

Hearing its fame, king Kārtavīrya of the Ratta family of Saundatti, visited it. The epigraph relates that the *basadi* was adorned with a lofty *gopura*, elegant female figures and other sculptures, and finials set with jewels. On the specified date (A D 1165) this Ratta king made a grant of land and dues to Vijayakīrti to provide for worship, music, food for ascetics, and temple repairs. The protectors of this charity will figure in a later context.¹ The fact that a Ratta king granted lands to a *basadi* constructed by a Śīlahāra general and situated in the Śīlahāra country is, indeed, worthy of notice.

Nobles in Nāgarakhanda were also responsible for the flourishing condition of Jainism in Karnātaka. Of these mention may be made of the *Nāḍ-prabhu* of Tevarateppa,

1 *M A R for 1916*, pp 48-49

Loka Gāvunda, whose royal master was Soyī Deva of the Kādamba *kula*. Loka Gāvunda erected a Jinendia temple in A.D. 1171 and provided it with a tank, a well, a water-shed for the temple as well as a *satra*. The name of the image set up was Ratnatraya. For the eight manner of ceremonies of this god Loka Gāvunda gave specified lands to the *guru* Bhānukīrti Siddhāntadeva, the disciple of Muncandradeva of the Mūla *sangha*, Krānūr *gana* and the Tintrinī *gaccha*.¹ The prominence to which Nāgarakhanda reached as a Jain centre will be described in connection with the activities of the nobles of Karnātaka in a later context.

Towards the last quarter of the thirteenth century (A.D. 1271) we have Kūci Rāja, a nobleman under the Yādava king Mahādeva Rāya. Kūci Rāja was the disciple of Padmasena Bhattāraka. He was placed over Betūr in the middle of the Pāndyadeśa. Here he erected a Laksmī *Jmālaya* on the advice of his *guru*, and assigned to it lands, a shop, and gardens. This temple was attached to the Pogale *gaccha* of the Sena *gana* which belonged to the Mūla *sangha*.²

1. E. C. VIII, Sb. 345, pp. 60-61.

2. *Ibid.*, XI, Dg. 13, p. 28. On Kūci Rāja's royal master, see *ibid.*, Dg. 8, 97, pp. 26, 60. Dg. 13 speaks of Jinabhaṭṭāraka as the *Rāja guru*.

CHAPTER IV

JAINA MEN OF ACTION

Cāmuṇḍa Rāya his lineage, military achievements, literary works, benevolence as a Jaina—Śāntinātha, a poet-general—Gāṅga Rāja lineage, military victories, work as a Jaina—Boppa—Punisa lineage, conquests, policy, work as a Jaina—Baladevanna—The brothers Marīyāne and Bharata—Ēca—Viṣṇu Bīṭṭimayya, the boy-general—Deva Rāja—Hulla—Śāntiyanna—Ministers Śivarāja and Somaya—General Recimayya—The brothers Bharata and Bāhubali—Minister Kammaṭa Mācayya—General Amṛta

RELIGIOUS principles unrelated to political power leave impermanent effects on society. Dogmas of moral existence, if they should have spiritual values, must be interpreted in terms of action. The Jaina sages throughout the period under review recognized this, and produced not merely devout Bhavyas who could perform the orthodox duties and gain for themselves salvation by the rite of *sal-lekhanā*, but mighty leaders of armies as well who, while being sincere Jainas themselves, liberated their country from its enemies. The greatest claim of Jainism at the hands of posterity is that it gave to India men who turned it into a philosophy of action, and clearly showed the importance of the fact that *ahimsā*, which was the keynote of their great faith, instead of being an obstacle in the path of, their

country's liberation, was really an adjunct without which no freedom could be effected either in the field of religion or in that of politics. To the history of these celebrated Jaina generals we now turn in order to learn how this great religion proved to be a solvent of some of the most pressing problems which faced the statesmen of the times.

The first great name in the constellation of brilliant Jaina generals we meet with is that of Cāmunda Rāya, popularly known as Rāya. A braver soldier, a more devout Jaina, and a more honest man than Cāmunda Rāya, Karnātaka had never seen. Stone inscriptions of his own time and a work of his in Kannada are the sources of information for the life of this exceptionally remarkable general. Details about his lineage are gathered from his work called *Cāmundarāya-purāṇa* and from stone inscriptions of his ruler and himself. The work called *Cāmundarāyapurāṇa* deals with the history of the twenty-four Tīrthankaras, and it was composed in A.D. 978. In this work Cāmunda Rāya says that he belonged to the Brahma-Ksatra race, and that he was known as *Brahma-Ksatra-śikhāmanī*. His royal patron was Jagadeka-vīra, Dharmāvatāra, Rācamalla (IV) ¹. But he seems to have served under the Ganga king Mārasimha as well.

The age in which king Mārasimha and his son and successor Rācamalla IV lived was very precarious for the Gangas. Under the former the two formidable dangers to the Ganga kingdom were the Western Cālukyas and the Nolambas, while there were other enemies who were equally troublesome. The Western Cālukya opposition was led by prince Rājāditya, and the Nolamba menace by Nanni Nalamba, Nolamba Rāja ². The other enemies were the Pallavas

1 *Kavirante*, I p. 46

2 *Rice, My & Coorg*, p. 57

and a number of rulers whose identity it is not possible to determine at the present stage of our investigations. The credit of annihilating the Western Cālukya danger under Rājāditya is to be attributed to Cāmunda Rāya. In the fortress of Ucchangī, Rājāditya had shut himself up. This stronghold had become "renowned as the fortress which had previously proved impregnable even to Kāduvetti who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess." The stone inscription which gives us these and other details, dated A D 974, was found on the Kūge Brahmadeva pillar on the Cikkabeṭṭa at Śravana Belgola. It relates that the storming of this famous fortress (by Cāmunda Rāya) astonished the world¹. This is confirmed by Cāmunda Rāya himself who in his work mentioned above tells us that for his brave fight against Rājāditya in the fortress of Ucchangī, he received the title of *Ranarangasinga*,² which *birūda* had evidently been borne by the vanquished Rājāditya. For in the Tyāgada Brahmadeva pillar inscription dated about A D 983, we have not only that fact alluded to but also the confidence with which Cāmunda Rāya encountered the enemy. It says thus—"Let the saline ocean be the moat, Trūkūta the enclosure, Lankā the city, and the enemy of the gods (Rāvana) the opposing king, yet, O king, Jagadekavīra, I am able to conquer him by your majestic lustre—the dignified speech thus made by him was proved true in a moment in the war with Ranasinga"³. The title *Jagadekavīra* suggests that the victory was won in the reign of Rācamalla IV.

1. *E C* II, 59, p 12

2. *E C. ibid*, p 45, *Kavirante*, I, p 47

3. *E C* II, 281, p 126.

The Nolambas seem to have been dealt with earlier. On the plain of Gōnūr their army was crushed. For the valour which Cāmunda Rāya displayed in this war, he was given the title *Viramārtānda*, while his overlord king Mārasimha took to himself the *biruda* of *Nolambakulāntaka*. The former fact we learn from the *Cāmundarāyapurāṇa*, and the latter, from the Kūge Brahmadeva pillar inscription.¹ How his royal master praised him in this war with the Nolamba Rāja is described in the Tyāgada Brahmadeva pillar inscription.² These facts prove the statement we have made that Cāmunda Rāya had served also under king Mārasimha.

The other enemies in the reign of king Mārasimha and of his son Rācamalla IV were likewise formidable, but they too suffered the same fate at the hands of the indomitable Jaina general. For instance, there was a ruler named Vajvaladeva or Vajjala, who, as the above Kūge Brahmadeva pillar relates, was "famous in the world," and "ready for war, having been encouraged" by some one whose name is effaced in the record.³ The Tyāgada Brahmadeva pillar inscription gives us the cause of the war with Vajvaladeva, and the latter's identity. This inscription says that Cāmunda Rāya's lord Jagadekaviṛa (i.e., Rācamalla) by order of king Indra raised his arm to conquer Vajvaladeva, the younger brother of Pātālamalla, "who had an army as terrible as the ocean agitated at the end of the world."⁴ King Indra referred to here was no other than the Rāstrakūṭa monarch Indra IV. The situation seems to have been the following —

The Gangas had entered into a matrimonial alliance with the Rāstrakūṭas for two generations since king Bhūtuga's

1 *E C*, II, Intr, p. 45, p. 12, *Kavirante*, I, p. 47.

2 *E C* *ibid*, 281, p. 126.

3 *Ibid*, 59, pp. 12-13.

4 *Ibid*, 281, p. 126.

time ¹ This ruler's son Ereyappa had married the Rastrakuta king Amoghavarṣa III's² daughter Rēvakka and secured important principalities as his dowry ³ On the death of king Amoghavarṣa III, the same Ganga king Bhūtuga assisted king Kṛṣṇa III, the son of king Amoghavarṣa, to secure the Rāṣṭrakūṭa throne against an usurper named Lallīya And king Bhūtuga himself was assisted by king Kṛṣṇa III to win his throne against his rival Ganga Permmādi ⁴ This dynastic alliance, therefore, had proved to be of mutual advantage

On king Bhūtuga's death, he was succeeded by king Māraśimha who, in order to continue the policy of helping the Rāṣṭrakūṭas adopted by his father, assisted king Kannara (Kṛṣṇa) III in the latter's sweeping conquests of the Tamiḷ country ⁵ And when that Rāṣṭrakūṭa monarch died, and confusion cropped up in the Rāṣṭrakūṭa Empire, king Māraśimha promoted the coronation ceremony of the last prominent Rāṣṭrakūṭa king Indra IV, the son of king Kṛṣṇa III, and thereby struggled against odds to give a longer lease of life to the Rāṣṭrakūṭa power But this was an insurmountable task, since the powerful enemies of the Rāṣṭrakūṭas and the Gangas,—the Western Cālukyas—, shattered the hopes of the two in A D 973 , and king Indra IV, as elsewhere related in this treatise, died in A D 982 by the Jaina rite of *sallekhanā* at Śravana Belgola ⁶

1 See Rice, *My & Coorg* , p 44 seq , for earlier examples of the same

2 Rice calls him the II, of that name on p 45, *ibid* , but corrects his error on p 67

3 *Epigraphia Indica*, IV, p 350

4 *Ibid* , p 249 , V, p 188 See also *E C* , III Md 41 , XI Intr p 9

5 *E I* IV, p 280

6 Rice, *My & Coorg* , pp 45-46

Therefore, the statement in the Tyāgada Brahmadeva pillar inscription that by order of Indra Rāja, (the Ganga ruler Rācamalla) Jagadekavīra raised his arm to conquer Vajvaladeva, obviously refers to another Rāstrakūta-Ganga alliance after A D 974 which is the last year of king Mārasimha, and probably the first regnal year of king Rācamalla IV¹. It clearly shows that the Ganga power continued to be under the Rāstrakūta hegemony in the last decade of the tenth century A D

Now Vajvaladeva's eldest brother is said to be Pātālamalla. The name Pātālamalla is rather uncommon but it is similar to one of the titles assumed by the Sindas—*Pātālacakravartin*². It is not improbable that Pātālamalla was a Sinda chieftain. The following considerations will make this suggestion clear. The Sindas who ruled over the Sindavādī province comprising the modern districts of Shimoga, Chitaldroog, Bellary, Dharwar, and Bijapur,³ were under the Rāstrakūta king Kṛṣṇa III in A D 968⁴. But in A D 992 they had come under the Western Cālukya king Āhavamalla⁵. The Sindas continued to be under the Western Cālukyas till A D 1189 but for the short period of the Kalacuriya rule in A D 1180⁶. We have to assume that, since the Western Cālukyas were the enemies of the Rāstrakūtas whose power they had annihilated, as related above, they must have won over the Sindas to their side against the Rāstrakūtas. This accounts for the Sinda attack on the Rāstrakūtas, and the signal success Cāmunda Rāja, under the Ganga king Jagadekavīra Rāca-

1 Rice, *My & Coorg*, p 50

2 *Ibid*, p 147

3 *Ibid*

4 *E C* XI, Hk, 23, p 118

5 *Ibid*, Dg 114, p 72

6 Rice, *My & Coorg*, p 47

mallā, won over them. It must be confessed that these assumptions rest on the supposed identity of Pātālamallā with Pātālacaktiavartin which has yet to be substantiated by historical data.

Notwithstanding this one may observe that in the Khēdagā battle, as the *Cāmunda-rāyapurāṇa* informs us, the army of Vajvaladeva met that of the Gangas under Cāmunda Rāya. And the Tyāgada Brahmadeva pillar inscription relates that "the hostile army routed by the elephant (Cāmunda Rāya), fled like a herd of deer before Jagadekavīra's victorious elephant"¹ For inflicting a crushing defeat on Vajvaladeva, the Rāya obtained the title *Samaradhurandhara* from king Rācamallā²

Cāmunda Rāya's literary work referred to above enables us to assert that he killed in action a chief named Tribhuvanavīra in the fort of Bāgeyūr, enabled Govindara to enter it, and secured for himself the *biruda Varṇikulakūladanda*. Further he inflicted defeats on the warriors Rāja, Bāsa, Sivara, Kūnāṅka, and others in the fort of king Kāma (a Kādamba?), and won the title *Bhujavīkrama*. And Madurācāya, also known as Caladanka Ganga and Gangarabhata, who had killed Cāmunda Rāya's younger brother Nāgavarmā, suffered death at the hands of the Jaina general. We may incidentally note here another reason why Cāmunda Rāya led the Ganga army against Caladanka Ganga. The Tyāgada Brahmadeva pillar inscription gives us the cause of the war against the latter. "He (Cāmunda Rāya) at first frustrated the desire of king Caladanka Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty,"

1 *E C* II, 281, p 127

2 *Ibid*, Intr p 45, *Kavcarite*, I, p 47

and (then) completely killed all the enemies¹ Hence both in the interests of the State as well as his own, Cāmunda Rāya had to punish Caladanka Ganga And for this victory over Madurācaya, Cāmunda Rāya received the title *Samara Paraśurāma*² We may add here that in the same Kannada work given above, Cāmunda Rāya tells us that because of his victory over a company of wrestlers, he was given the *biruda* of *Pratipaksarāksasa*, and for destroying heroes, *Bhatamāri*, and for being the crest-jewel of warriors, *Subhatacūdāmanī*

The other side of this celebrated warrior is gleaned from the same Kannada work as well as from inscriptions The *Cāmundarāyapurāna* relates that Cāmunda Rāya from his never uttering an untruth even in jest, received the title *Satya Yudhistira*, from his steadfastness to good morals, the title *Gunavankāva*, from his unswerving self-sacrifice the *biruda* *Samyaktva-ratnākara*, and from his never having coveted the wealth and wives of others, *Śaucābharana* He seems to have possessed also the titles *Gunaratnabhūšana* and *Kavijanaśekhara*³

General Cāmunda was the personification of liberality It was because of his unparalleled benevolence that his royal master gave him the title of *Rāya*⁴ His preceptor was the celebrated Ajitasena about whom we have narrated a few details in the previous pages This is proved by epigraphs and his own work *Cāmundarāyapurāna*⁵ But he seems to

1 *E C* II, 281, p 127

2 *Ibid*, Intr 45, *Kavicarite*, I, p 47

3 *Kavicarite*, I, pp 46-47 He seems to have had also the name *Anna* (lit brother), obviously because of his affection and generosity

4 *Ibid*, p 46

5 *Ibid*, p 46

have come under the influence also of Nemicaṇḍra Siddhānta Cakravartī. We infer this from Nemicaṇḍra's work called *Gommatasāra* in which Cāmunda Rāya has been appreciatively mentioned.¹ Cidānanda Kavi, a Kannada author, in his *Munivamśābhyudaya* (circa A.D. 1680) confirms the fact that Nemicaṇḍra Siddhānta was the preceptor of Cāmunda Rāya.²

Both the famous Jain *gurus* may have been responsible for the uncommon liberality of Cāmunda Rāya. An inscription dated about A.D. 1159, which will be examined in connection with another Jain general, gives us the importance of Cāmunda Rāya as a devout Jain, thus—If it be asked who at the beginning were firm promoters of the Jina *dharma*—only Rāya, the excellent minister of king Rācamalla (is the reply).³

His endowments for the cause of Jainism have earned for him an undying name in the history of India. It was he who caused the colossal image of Gommata to be set up at Śravana Belgola. Inscriptions of the eleventh century A.D. and of a later date and the evidence of later Jain writers confirm this assertion. We are indebted to the late Mr Narasimhacharya for all details concerning the inscriptional and literary evidence dealing with the setting up of the famous statue of Gommata on the Doddabetta or larger hill at Śravana Belgola. This monolithic statue is about 57 feet high, and the following account of Gommateśvara is given in an inscription found on the left hand side of the *dvāra*—

1 Gommatasāra, *Karma Kāṇḍa Gāthā* 966-972 see also E C II, Intr, p 25

2 E C *ibid*, p 65

3 *Ibid*, 345, p 148

pālakas near the same image, and dated about A D 1180 —

The honourable and high-souled Bāhubali was the son of Puru. Having generously handed over the kingdom of the earth to his elder brother, who, on defeat in a tegu ar hand-to-hand fight, unjustly left off speaking, and, when even the discus thrown by him proved a failure, was seized with shame—, went forth and destroyed the enemy *karma*. The emperor Bharata, conqueror of all kings, son of Purudeva, caused to be made near Paudanapura, with joy of mind, an image 525 bows high, resembling the victorious-armed Bāhumali-Kēvali. After the lapse of time, a world terrifying mass of immeasurable *kukkutasarpas* (fowls with the head and neck of serpents) having sprung up in a region near that Jina, that enemy of sin obtained, indeed, the name Kukku-teśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in charms (*mantra-tantra*). There might be heard the sound of the celestial drum, why say more, there might even be seen the details of divine worship, those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births—the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his (*ie*, Cāmunda Rāya's) mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible, whereupon saying, 'In that case I will cause to be made an image of that god,' Gomata (*ie*, Cāmunda Rāya) had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality, and courage, the moon of the Ganga family, Rācamalla, was celebrated in the world. Was it not that king's matchless power, Cāmunda Rāya (*alias*) Gomata, an equal of Manu,

that thus caused this god to be made with great effort ²¹ In the same inscription we have a lengthy account of the great image itself which we abstain from citing

The above account of the setting up of the image of Gommateśvara as given in one of the inscriptions at Śravana Belgola is repeated with a few additions and variations in several Kannada works like *Bhujabalaśataka* by Doddayya of Periyapattana (circa A D 1550), *Bhujabalarite* by Pañcabāna (A D 1614), *Gommateśvaracarite* by Anantakavi (circa A D 1780), *Rājavalīkathe* by Devacandra (A D 1838), and in the *Sthalapūrāṇa* of Śravana Belgola ²

The late Mr Narasimhachariya, who collated the above references to Gommateśvara in Kannada literature, opined that the great statue was built in A D 983 ³ But Dr Shama Sastry has shown, on the evidence of a work called *Bāhubahucaritraśataka*, attributed to Nemicaṇḍra, that the statue was constructed in A D 1028 ⁴

Cāmunda Rāya also constructed a *basadi* on the Cikka betta or smaller hill at Śravana Belgola ⁵ Here, we may observe, his son Jinadēvanna, the lay disciple of Ajitasena, also caused to be made a *basadi*, "amidst the acclamation of all the people" This is related in a record of about A D 995 ⁶

It was Cāmunda Rāya who patronized Ratnākara, or Ranna, the well known Kannaḍa author of *Ajtanāthapurāṇa*, *Sāhasbhīmārjuna*, and *Rannakanda* The first work

1 E C II, 234, p 98 See also *ibid*, Intr, p 12

2 *Ibid*, Intr, pp 13-15

3 *Ibid*, Intr, p 15

4 M A R for 1928, 127-129

5 E C II, Intr, 45, 122, p 50

6 *Ibid*., 121, p 50

was composed in A D 993 under the patronage of Cāmunda Rāya¹

We may note by the way that Cāmunda Rāya's younger sister Pullavva died by the orthodox Jainite rite in the Candranātha *basadi* at Vijayamangalam, Coimbatore district. A *śiśidhi* (called here *śiśidikā*) was set up to commemorate the event²

Great as the material contribution for the cause of Jina *dharma* by Cāmunda Rāya certainly was, greater was the name which he left behind for posterity to follow. We shall revert to this point later on when we shall see how a famous line of kings took upon themselves a noble task which Cāmunda Rāya had first shown to the country.

Continuing the history of Jainism we find that there were other Jain military leaders who were also to a large extent instrumental in the progress of Jainism in Karnātaka. General Śāntinātha was one of them. He was the minister-general to *Rāyadanda-Gopāla* Lakṣma, the right hand man of the Western Cālukya monarch Someśvara II, and was himself a great poet. In a record dated A D 1068 we have many interesting details concerning General Śāntinātha. He was "the chief treasury officer of Banavāsēnād, and the bearer of the burden of its affairs, and the promoter of that kingdom." Dandanātha Śāntinātha is called in this record "a royal swan to the lotus the supreme Jina creed." The reason why he was so styled is given in the next sentence which reads thus—"Many impurities having corrupted the nectar of the Jina

1 *Kavīcarite*, I, pp 62-63. *M A R* for 1923, p 16. On other Cāmunda Rāyas in Karnātaka history, read *M A R* for 1931, p 200.

2 597 of 1905, Rangacharya, *Top. List*, I, p 545.

mārga, like water and milk, with the bill of good doctrine he separated the water of evil deeds, and made the good creed which issued from the mouth of Jina to be imbibed by the Bhavyas with joy—hence was he called the royal swan to the lotus the supreme Jina creed ”

General Śāntinātha's *guru* was Vardhamānavratī of the Mūla *sangha*, Deśiya *gana*, and Kondkundānvaya. His father was called Govinda Rāja, his elder brother Kannapārya, and his younger brother Vāgbhūšana Rāvana

The inscription before us praises his qualities as a great poet “A born poet, a skilful poet, an unassisted poet, a good poet, a beautiful poet, a poet banishing falsehood, a fortunate poet, a praised lord of poets,” Śāntinātha had the title of *Sarasvatī-mukha-mukura* “Filled with beautiful taste, with imagination, and with truthful description did he compose the *Sukumāracanta*” His fame was unspotted, and his work for the Jina *dharma* lasting. With modesty he petitioned his immediate over-lord Lakṣma regarding a work of merit, thus—“With lines of temples of Jina, Rudra, Buddha and Hari decorated with gold and jewels, Balinagara is well known as a place of five *mathas*. To describe the glory of the Jina *dharma* in this royal city, purified by the dwellings of all the gods—among the many countries is Jambudvīpa, the is the Bharata land, in it is Kuntala country, in which like perpetual spring is Banavaseṇād, and in the Vanavāsī country is Balipura, frequented by the Bhavyas, and in it the Śāntitīrtheśa temple praised by the gods. It is now built of wood, to build it of stone would be a source of merit to you.” Accordingly the provincial ruler Lakṣma ordered that the Jina temple was to be built of stone, and he as well as his suzerain lord the Western Cālukyan king Someśvara II made suitable endowments of land for the

basadi. It was named Mallikāmōḍa Śāntinātha *basadi*, evidently in honour of the Western Cālukyan ruler himself.¹

The twelfth century saw a brilliant company of Jaina generals who were responsible for the political greatness of the times. One of the most famous monarchs of this age was the Hoysala Viśnuvardhana Bittiga Deva. While dealing with the patronage which this ruler extended to Jainism in an earlier connection, it was remarked that his extensive conquests were the work of his remarkable generals. Indeed, it was the good fortune of king Viśnu that he was surrounded by these custodians of Jina *dharma* and champions of Karnāṭaka military prestige. There were eight Jaina generals under king Viśnuvardhana—Ganga Rāja Boppa Punisa, Baladeva, Mariyāne, and the latter's brother Bharata Ēca, and Viśnu. The first two inaugurated a series of brilliant campaigns which placed Karnāṭaka once again among the premier powers of southern India.

The age in which these lived may be termed an era of Karnāṭaka expansion. We have shown above that the statement of Rice that king Viśnu entered upon an extensive range of conquests after the year A.D. 1116 when he is supposed to have been converted into Vaiṣṇavism under the influence of the great Rāmānujācārya,² is incompatible with the evidence of epigraphs which proves that even so late as A.D. 1133 that that monarch continued to be a devout follower of the Jina *dharma*. This was but inevitable when it is remembered that all his great generals were staunch Jainas. The preaching of philosophical tenets by one of the greatest of Vaiṣṇava teachers did not come in the way of king Viśnuvardhana's recognition of the fact that political considerations were

1 *E. C.* VII, Sk. 136 pp. 102-104.

2 Rice, *My & Coorg*, p. 99, *op. cit.*

undoubtedly of greater consequence to the State than those connected with one's own creed. The reign of his pleasure-loving elder brother king Ballāla I (A D 1100—A D 1106 ?) had been placid and uneventful but for the brave stand which that king together with his brothers Visnuvardhana and Udayāditya jointly had made against the attack on their capital, Dorasamudra by the Śāntara king Jagadeva, and for a sort of a punitive expedition which king Ballāla I in A D 1104 led against the Cangālva chief¹. More serious problems awaited solution at the hands of king Visnu. These problems concerned the north, west, south, and east of the Hoysala Empire. There were the stubborn Pāndyas of Ucchangi in the north, and the Śāntaras in the north-west, while in the west were the ancient Ālupas of Tuluvanādu and the Kādambas under Masana. The south was disturbed by the activities of the Kongālvās and the Cangālvas, instigated possibly by the Western Cālukyas but certainly by the Colas which latter power, as we have seen, had created the Kongālva kingdom in Coorg. The Kongas and their allies the Pāndyas, too, had to be reckoned with in the south. But the greatest danger was that of the Colas themselves who had occupied the capital of the ancient Gangas, Talakād, and practically wiped that power from the map of southern India.

The greatness of king Visnuvardhana as a military genius consists in the fact that, while he realized the supreme need of dislodging the Colas from the seat of the Gangas, he saw the importance of annihilating the other enemies at the same time. Hence he concentrated measures which were directed against the enemies almost simultaneously, and had the pleasure of seeing all of them end in complete success for the

1 Rice, *My & Coorg*, p 99

Hoysala aims But the work of destroying the enemies in the south, south-east, east, and west goes entirely to his great Jaina generals whose history must now be described in some detail

The most famous name among them is that of Ganga Rāja Stone inscriptions dated A D 1118 and A D 1119 give us very many details relating to his pedigree, martial deeds and pious acts as a Jaina Ganga Rāja was born “in a pure Dviya family of the Kaundinya *gotra*” His father was called Ēca or Ēcaganka or Budhamitra, and his mother, Pōcikabbe Ēca’s father was known as Māra and mother Mākanabbe Ganga Rāja was the youngest of their children, his eldest brother being Bamma, and the next whose name is not known but who married Jakkanabbe Ganga Rāja’s wife was called Nāgalādevī, or Laksmī, and their son was named Boppa *alias* Ēca We may observe here that Boppa was also the name of the son of Bamma and of his unknown younger brother But, as we shall see, the Boppa known to history is the Boppa who was the son of Ganga Rāja

Ganga Rāja’s parents were devout Jainas This is proved by the Śravana Belgola stone inscriptions Ēca was “indeed a worthy person in the world,” and “equal to Maṇu in pure conduct,” as is related in a stone inscription dated A D 1120 and found in the *mantapa* of the *Cāmundarāya basadi* The same inscription informs us that Kanakanandi of Mullūr in Coorg was the *guru* of Ēcaganka, while the latter’s royal patron was the king Nṛpa Kāma Hoysala Of Pōcikabbe we have the following in the same record—She alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying—“The assemblage of excellent virtues has assumed the shape of a woman” Further, “Pōcikabbe alone in the world could

settle her mind in the belief that her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of the sages” According to the same record she died in A D 1120 “by the perfection of the rite of *sallekhanā*” That is to say, “adopting *śamnyasana*, observing the rule of lying on one side only, uttering the five salutations which were addressed to the five *paramestis*, (*viz*, the Jinas, the Siddhas, the Ācāryas, the Upādhyāyas, and the Sādhus, collectively known as the *pañca-paramestis*), she went to the world of gods’ It was then that her son Ganga Rāja set up a suitable epitaph consecrating it with gifts, worship, anointment, etc ¹

To such worthy parents was born Ganga Rāja The same Cāmundarāya *basadi* inscription gives us the full *birudas* of this remarkable Jaina military leader They were the following—Obtainer of the band of five great instruments, Mahāsāmantādhipati, Mahāpracanda Dandanāyaka, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jina *dharma*, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food, shelter, medicine, and learning, a joy to the hearts of the blessed, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysala Mahārāja, a fountain pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a mill-stone to traitors, possessor of these and many other titles, the *Mahāpradhāna*, *Dandanāyaka* Ganga Rāja ²

We have now to see how far these titles were justifiable in the light of the work which he did both as a commander

1 *E C* II, 118, pp 48-49

2 *Ibid* . 118, p 49

and a Jaina. In the above record this great general is merely called "a *pūrṇa-kumbha* for the coronation of the Hoysala Mahārāja Viṣṇuvardhana." But in another stone inscription dated A D 1115 and found also in the same Cāmundaṛāya *basadi*, Ganga Rāja is called "raiser up of the kingdom of Viṣṇuvardhana Poysala Mahārāja."¹ These two statements are very suggestive. It must be confessed that the initial year of king Viṣṇuvardhana's rule is not known. The earliest year of his reign is A D 1111.² Since in A D 1115 Ganga Rāja is explicitly stated to have raised aloft the kingdom of that ruler, and since we know that king Viṣṇuvardhana had a younger brother named Udayāditya, who is known to have died in A D 1123,³ it is not improbable that there may have been a contest between Viṣṇuvardhana and Udayāditya on the death of their elder brother king Ballāla I in about A D 1106, or another attack on the Hoysala throne by its many enemies like the Śāntaras or the Pāndyas. Whatever that may be, the coronation of king Viṣṇu seems to have taken place after A D 1115, and what is more important, it was the Jaina general Ganga Rāja who was the chief supporter of that monarch on that important occasion.

King Viṣṇuvardhana had good reasons to be proud of his great Jaina general. Stone inscriptions at Śrāvana Belgola and in the Narasimha temple at Belūr give us many details about Ganga Rāja's achievements, and reveal to us what an important part he played in the Hoysala administration. For instance in A D 1118 the following is said of him: "As the thunderbolt to the thunderbolt-bearer Indra, as the plough to the plough-bearer Balarāma, as the discus to the discus-

1 *E C* II, 127, p. 55

2 Rice, *My & Coorg*, p. 99

3 *Ibid*, p. 97

bearer Viṣṇu, as the spear to the spear-bearer Skanda, as the bow Gāṇḍīva to the owner of Gāṇḍīva Arjuna, even so does Ganga Rāja conduct the affairs of king Viṣṇu." And the engraver of this eulogy Vardhamānācārī, himself "an ornament to the forehead of titled sculptors," asks the question—"How can he, whose fame was brilliant like the waves of the Ganges, be described by people like us?"¹

The epigraphs give not merely the above eulogy but Ganga Rāja's military work as well. We said above that the most pressing political problem of the time was the expulsion of Colas from Talakād. King Viṣṇu wisely entrusted this onerous task to the greatest Jaina general of the age—Ganga Rāja. The Cola power in Talakad was annihilated in A D 1117.² This crowning victory of Ganga Rāja was achieved only when he had met with and routed the three pillars of Cola strength in the Karnātaka territory—the *Sāmanta* Adiyama in Talakād itself, the *Sāmanta* Dāma or Dāmodara, who was stationed perhaps to the east of Talakād in the direction of Kañci, and the *Sāmanta* Narasingavarmā stationed on the Western Ghats. The ruler whom these and other *Sāmantas* obeyed was king Rājendra Cola II (A D 1070—A D 1117).³ Ganga Rāja's success over the *Sāmantas* of king Rājendra Cola in Karnātaka is thus described in the stone record found on the left of the *dvārapālakas* of Gommatesvara at Śravaṇa Belgola and dated about A D 1175. "The great minister, *Dandanāyaka*, a mill-stone to traitors (*droha-ragharatta*), Ganga Rāja—when Cola's *Sāmanta* Adiyama, stationed as if a door in the camp of Talakādu, the fron-

1 *E C II*, 73, p. 39.

2 Rice placed this event in A D 1116, *My & Coorg*, pp. 98-99, and I followed him in my *Wild Tribes*, p. 82. But this date should be given up, as will be explained presently.

3 Rice, *ibid*, pp. 84, 91-93.

tier of Gangavādinādu above the Ghats, refused to surrender the *nādu* which Cola had given, saying—‘Fight and take it!’—marched (against him) with the desire of victory, and the two armies met ”¹ Talakād fell into the hands of the daring Jaina general We prove this from another record assigned to A D 1135 which says that he “seized Talakādu”²

What happened to the chief city of the Gangas after its capture is related in a stone inscription found in the Nara-simha temple at Belūr and dated A D 1117 This epigraph suggests that the Hoysala monarch took a severe step against the ancient Ganga capital For it says thus That king Visnu “First taking into his arms the wealth of the Poysala kingdom which was his inheritance, as his power increased” captured Talakād, and “burnt the chief city of the Gangas” The effect such a stern step had on his enemy king Rājendra Cola is described further in the same epigraph “Behold, in order that Rājendra Cola, disgusted at the water of the Kāverī suddenly becoming polluted, should be suddenly driven to the use of the water from the wells in the city, Visnu by the power of his arm threw the corpses of his army into the stream of the river, and caused his valour to shine forth”³ Since we know from other inscriptions that it was the Ganga general who actually stormed Talakād, we have to assume that he burnt the city after defeating the Cola *Sāmanta* Adiyama, at the orders of his monarch

This assumption is proved by the Alēsandra stone record dated A D 1184 which states that “cutting down the hostile kings, he (Visnuvardhana) planted the fence of his valour all around, and burning Talakād (for manure), ploughed it

1 *E C* II, 240, p 102

2 *Ibid*, 384, p 166

3 *Ibid*, V, Bl 58, p 57.

with the hoofs of his horses, rained on it with the stream of his might, and sowed it with the good seed of his glory.¹ But there cannot be any doubt about Ganga Rāja's himself having stormed Talakād. The Kambadahallī stone record assigned to A D 1118 asserts that when king Viṣṇuvardhana was ruling the kingdom, his senior *Dandanāyaka* (*prīya-dandanāyaka*) Ganga Rāja, "when about to take Talakādu" (*Talakādam koḷuvallī*) asked for a boon which, as we shall see presently, the monarch granted him at once.²

Now as regards the date of the defeat of the Tamil general Adiyama, the Angadī stone inscription recopied by Dr Krishna, helps us to fix the exact date of the battle of Talakād. It relates that on Friday the 23rd of November, 1117, on an attack having been made at the orders of the Hoysala Bittideva (*i e*, Viṣṇuvardhana), by his general Bittideva Hoysala Sāhanī (obviously Ganga Rāja), Adiyama fell on the Hoysala elephants and fought. On this occasion a Hoysala warrior named Bāsaya fought valiantly under the orders of the Hoysala general but died in the battle. The stone commemorates the death of this gallant Hoysala soldier.³

But the storming and burning of Talakād did not mean the final collapse of the Cola power in Karnātaka. There were still two Cola *Sāmantas* who had to be beaten—Dāmodara "of the west," and Narasingavarmā of the Ghats. The stone inscription found near the Gommateśvarasvāmī image at Śravana Belgola and dated about A D 1175, cited above, relates how General Ganga encountered both. "Is not Dāma who, while the destructive point of the sharp sword in your

1 *E C* IV, Ng, 32, p 120

2 *Ibid*, Ng 19, p 116, text p 332

3 *M A R for 1934*, pp 98-99. See *E C ibid*, Intr p 19, Yd. 6, p 52 for Rice's date of the battle A D. 1116

(Ganga Rāja's) hand raised with the desire of victory was lifting up the skin of his back, fell in the direction of Kañci enough? O Ganga, unable to expose his body to the turn of your sword once in battle, that Tigula (i.e., Tamil) Dāma escaped and took refuge in the forest, and thinking of it again and again now, is frightened like the deer day and night causing palpitation in the hearts of his faithful wives. Having remained till now in Talakādu, astonishing people by his valour which put to flight many in any number of battles, the *Sāmanta* Dāmodara, turning now his back on the fight through great fear of the blows of Ganga Rāja's sword, lives like a Śaiva saint eating from a skull (or potsherd) from which (even) a dog will not eat"¹

There remained still one champion of Cola imperialism in Karnāṭaka—Narasingavarmā. This Cola feudatory was at first defeated and then slain. We infer this from the above record as well as from the stone inscription found in the Aregallu basti. The former asserts that "Moreover, he (Ganga Rāja) put to flight Narasingavarmā and all the other *Sāmantas* of Cola above the Ghats and brought the whole *nādu* under the dominion of a single umbrella"² The other stone inscription dated about A.D. 1135 says that "making the abode of Yama a home for Narasinga, the general Ganga," "took Gangamandala and made it subject to the orders of king Viśnu"³ The reward which Ganga Rāja received at the hands of his royal master for thus asserting Hoysala supremacy in the east, will be presently mentioned.

The Tamil hegemony over Karnāṭaka, no doubt, once and for ever was ended, but there remained other rulers who were

1 *E. C.* II, 240, p. 102

2 *Ibid.*,

3 *Ibid.*, 384, p. 166

the allies or feudatories of the Tamil monarch, and whose existence was a menace to the growing Hoysala power. These were, among others, the rulers of the Kongudeśa and Cengiri, and a chieftain whose name is effaced in the record but who seems to have been called Jam. The Grāmadabastī stone inscription dated about A D 1135 cited above relates that after seizing Talakād, Ganga Rāja took "possession similarly of Kongu, chasing away Jam, pulling out Cengiri by the strength of his arm", and gave Gangavādi to his royal master, as related above¹. The Kongudeśa comprised modern Salem, and was ruled over by the ancient Ceras, while Cengiri, as Rice correctly said, was the famous fortress of Śeṇṇi or Ginjee².

But another danger which simultaneously threatened the Hoysala arms from the north also met with prompt action on the part of the Hoysala monarch. Here in the north lay the Empire of the Western Cālukyas, the distinguished ruler of which Vikramāditya VI, Tribhuvanamalla, had successfully maintained the supremacy of his ancestors throughout the length and breadth of the Western Cālukyan dominions. Viṣṇuvardhana himself had acknowledged the supremacy of the Western Cālukyan monarch at the beginning of his reign. But a clash between the Western Cālukyas and the rising power of the Hoysalas was inevitable. And this was brought about perhaps by the Hoysalas themselves, who stormed a stronghold of a powerful feudatory and ally of the Western Cālukyan monarch. The fortress of Ucchangī belonged to the Pāṇḍyas, the rulers of which from A D 1106 had become the masters of Nolambavādi under king Vikramāditya VI. Sub-

1 *E C* II, 384, p 166, *E C* IV, Ng 76 dated A D. 1145, p 31

2 *Ibid*, V, Intr, p 13 (n)

version of the Pāndya power in the north was necessary for the Hoysalas, if the latter were to be a great imperial power. This was done by king Visnuvardhana in A D 1116 when in the great battle of Dumme, on the borders of the Shimoga and Chitaldroog districts, the Pāndyas were attacked and defeated¹. The Pāndya ruler who was defeated could only have been Tribhuvanamalla Pāndya who ruled from A D 1101 till A D 1124². Since he is described in A D 1128 as "the rod in Tribhuvanamalla's right hand,"³ and since the Tribhuvanamalla referred to was no other than Vikramāditya VI, Tribhuvanamalla, (A D 1076—A D 1126),⁴ we shall not be wrong in believing that he was the Pāndya ruler who was defeated by the Hoysala king. But the credit of inflicting this defeat on the Pāndya ruler of Ucchangī goes to the brave prince of Orissa, Cāma Deva, who was born in Karnātaka⁵.

We can only assume that it was to avenge this defeat which his trusted general had suffered at the hands of the Hoysalas that the Western Cālukya monarch himself marched to the south and encamped at Kannēgāl in the Hassan district. But the Hoysala king had transferred his great Jaina general Ganga Rāja from the southern command at once to the northern scene of war. The Śāsana bastī stone inscription of Śravana Belgola dated A D 1118 gives a spirited account of the battle which ended in a complete rout of the Western Cālukyas. "When the army of the Cālukyan Emperor Tribhuvanamalla Permmādi Deva, including twelve *Sāmantas*, was encamped at Kannēgāl, this Ganga Rāja, saying 'Away with the desire to mount a horse, this will be a night battle for

1 *E C* VI, Cm 99, p 48

2 *Ibid*, XI, Intr pp 16-17

3 *Ibid*, Dg 90, p 68, *My & Coorg*, p 76

4 Rice, *My & Coorg*, p 73

5 *Ibid*, p 100.

me,' attacked and defeated with ease all the *Sāmantas*, so that people said that the sword in the arm of Ganga Dandhādhipa caused the men of the army who were entering the camp (*savanga*) (?) to enter more, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said, 'I am pleased, ask for a boon!'" But unlike ordinary men Ganga Rāja asked for a boon which we shall describe below¹

The importance of these victories won by General Ganga was incalculable. In spite of the admirable campaigns of king Visnuvardhana's predecessors, the Hoysala kingdom in the early years of that king's reign still formed a part of the Western Cālukyan Empire. As long as the Western Cālukyan supremacy lasted, so long was a Hoysala Empire merely a dream. Further, the firm hold which the Colas had over Talakād likewise precluded any idea of a permanent Hoysala government in the south and the south-east. It was only when both these powers had been broken that king Visnuvardhana could think of "bringing all the parts of the compass under his command"². The crushing defeat which the Jaina general Ganga Rāja inflicted on the Cola *Sāmantas* at Talakād and over the Ghats in A.D. 1117, and the signal success which he won in the attack on the Western Cālukyan Emperor himself in the next year, at once relieved the Hoysalas of the two worst enemies they had viz., the Colas and the Western Cālukyas. How spontaneously these victories were reflected in the architecture and literature of the times is another story which is outside our purpose. Suffice it to say that they fully justified the praise given to the great

1 *E. C.* II, 73, p. 39. See also *ibid.*, 125, text, pp. 49-50.

2 *Ibid.*, V, Bl. 58, p. 57.

Jaina general as the "raiser up of the kingdom of Viṣṇu-vardhana Poysala Mahārāja "

His *guru* was Śubhacandradeva, "an ocean of philosophy," disciple of Kukkuṭāsana Maladhārīdeva of the Pustaka *gaccha* and the Deśīya *gana*. This we know from stone records dated about A D 1117 and A D 1118¹ To his *guru*, as one of these records relates, Ganga Rāja gave the village of Parama in A D 1118, which his son Commander Ēci Rāja confirmed in the same year² In the capital Dorasamudra itself, as the epigraph on the pedestal of the image in the Pārsvanāthabastī at Bastīhallī in Halebīd says, Ganga Rāja caused Jina images to be constructed. It is interesting to observe that in this record he is styled merely *Senor Dandanāyaka Gangapayya*³

Ganga Rāja was first a loyal soldier and, then, a devout Jaina. In other words, he placed politics before religion. This may be proved by the following epigraphs which give us the standard of morality which he set before himself, and which tell us how after doing his duty as a gallant soldier, he asked his royal master for a reward. In an inscription commemorating his death, we have the seven standards of morality which Ganga Rāja had placed before himself "To be false in speech, one, to show fear in battle, two, to be addicted to others' wives, three, to give up refugees, four, to leave suppliants unsatisfied, five, to forsake those to whom he is bound, six, to live in treachery to his lord, seven,—these are the seven *narakas* (hells), says Ganga"⁴ The great Jaina general made the opposite of every one of these seven *narakas* his principle of life

1 *E C* II, 73, 74, pp 39-40

2 *Ibid*, 73, p 40

3 *M A R* for 1911, p 44

4 *E C* V, Bl 124, pp 82-83

When he brought the whole of Gangavādi under the supremacy of his royal master, "the grateful king Viṣṇu, being pleased, said—' I am pleased , ask for a boon ' Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but intent on the worship of Jina, asked for Govindavādi (i.e., Gangavādi) amidst the plaudits of the earth The noble-minded (Ganga) granted it with joy for the worship of Gommatadeva, so that the assembly of sages, expressing approbation again and again, exclaimed, ' This is excellent ' ' ' It was after receiving Gangavādi as a gift that Ganga Rāja showed what a devout Jaina, who had done his duty to the State, could do for his religion For, as all records of his own period inform us, Ganga Rāja after securing this unparalleled gift from king Viṣṇuvaidhana, renovated all the *basadis* in Gangavādi and restored them to their former condition He had the enclosure made around Gommatadeva at Śravaṇa Belgola¹ This work alone earned for him the following praise from the engraver Vaidhamānācārī A.D. 1118— " Was not Ganga Rāja a hundred-fold more fortunate than that former Rāja (i.e., Cāmunda Rāja) of the Gangas ? " The next statement in the same epigraph explains it thus— " Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attached, there he had rich Jina temples made, and thus the country was everywhere brought through Ganga Rāja to the condition in which it had been in days of yore " Indeed, the engraver, who we may well assume perhaps only voiced the popular sentiment, attributes extraordinary powers to the great Jaina general thus—The reason why the world extols the distinguished Jaina devotee Attimabbarasi is because the Godāvarī stopped flow-

1. E C II, 73, p. 40.

ing Now the Kāveri, though it swelled, surrounded and pressed forward its waters (obviously during his attack on Talakād) did not touch the General Ganga When this is said, how can the panegyrist adequately praise the greatness of his devotion ? ”¹

Lest this may be taken to be an exaggerated account of the munificence of the great Jaina general, we may cite the opinion of a later engraver who in A D 1184 wrote thus about him—By the restoration of numerous Jina temples, the rebuilding of ruined towns and general distribution of gifts, the Gangavādi 96,000 Province shone like Kopana through Ganga Dandanātha ²

As regards the place assigned to Ganga Rāja in the history of Jainism, we have the following estimate of that general in the record of about A D 1117—“ The Kondakunda line of the Mūla *sangha* is the most ancient in the Jina creed, and the promoter of that line is undoubtedly the general Ganga Rāja ”³ And a later inscription dated A D 1159 in answer to the question—Who were at the beginning firm promoters of the Jina *dharma* ?, answers thus—“ After him (Cāmūnda Rāya) only Gangana, praised by the learned, the excellent minister of king Visnu ”⁴

Both Ganga Rāja's wife and his son were like him fervent Jainas When the great general died in A D 1133, his eldest son Boppa, who was like his father also a military commander, erected a *Jinālaya* called after one of the titles of

1 E C II, Cf No 240, p 102

2 E C IV, Ng 32, p 120 In a record dated A D 1115 the same is said of Ganga Rāja *Ibid*, II, 127, p 55 But this inscription is dated two years before the actual conquest of Talakād by Ganga Rāja I am unable to explain this discrepancy

3 *Ibid*, II, 73, p 39

4 *Ibid*, 345, p 148

his noble father, *Droharagharatta Jinālaya*, in the centre of Dorasamudra itself. The stone inscription dated in that year and found in the Pārśvanātha basti at Halebīd, informs us that that *Jinālaya* which "even Jalajabhava (i.e., Brahmā) could not excel in drawing, carving and moulding, and which shone like the silver mountain (Kailāsa), an ornament to the earth," was erected as a memorial to Ganga Rāja's death. It was consecrated by the learned Nayakīrti Siddhānta Cakravartī, and attached to the Mūla *saṅgha*, Deśiya *gana*, Hana-soge *bali*, and the Pustaka *gaccha*.

Further interesting details concerning that *Jinālaya* and the ruler Viṣṇuvardhana Deva are given in the same record. The Indras or priests of the Droharagharatta *Jinālaya* which contained the image of Pārśvanātha, took the consecrated food to king Viṣṇuvardhana Deva, who was then at Bankāpura, at a most opportune moment. It was just then that the Hoysala monarch had slain one of his enemies—Masana, the Kādamba general,¹ and that a son was born to his queen Laksmī Mahādevī. And, as we related in an earlier connection, king Viṣṇu "being filled with joy on account of both his victory and the birth of a son, seeing the priests who had brought the sandal water and consecrated food from the consecration of the god Pārśva he ordered them to approach, and rising to meet them, saluted them with joined hands to his forehead, and took the sandal water and consecrated food, saying, 'By the merit of the consecration of this god I have obtained both a victory and the birth of a son, and have been filled with joy.' He therefore gave to the god the name of Vijaya Pārśva and to his son the name of Vijaya Nara-

1 On Masana, read *M. A. R.* for 1916, p. 52, *ibid.*, for 1931, p. 100, *ibid.*, for 1932, pp. 189-190, Moraes, *Kadamba-Kula*, pp. 128-132.

sīmha Deva” It was to the Droharagharatṭa *Jinālaya* in Dorasamudra and for the prosperity of his son and for the promotion of universal peace that the same monarch, we may be permitted to repeat, gave the village of Jāvagal together with others to the god¹

Commander Boppa maintained the liberal traditions of his illustrious father For in addition to the above *Jinālaya* at Dorasamudra, he built two more Jina temples He erected the Śāntiśvara *basadi* at Kambhadahallī, Nāgamangalā tāluka The name of the architect who designed it was Droharagharattācārī It cannot be made out whether this temple was constructed as a memorial to Boppa’s father² As an inscription assigned to A D 1138 relates, he caused to be made the *basadi* of Trailokyarañjana, otherwise called Boppaṇa-caityālaya In this record General Boppa is described as ‘ the learned son of the General Ganga ’, “ the affluent Ēcana, friend of the learned, friend of the good ”³ Learned works by Boppa, however, have not been discovered so far

But in regard to his martial nature we know a few details He possessed the valiant qualities of his great father⁴ He seems to have been entrusted with the work of subduing the Kongas For in A D 1134 it is said that he attacked and put to flight the mighty enemies, and by force of arms subdued the Kongas⁵

What influence the pious wife of Ganga Rāja and the

1 *E C V*, Bl 24, pp 82-83

2 *M A R* for 1915, 51, *E C II*, Intr, p 55

3 *E C II*, 120, p 49 The image of this temple seems to have been transferred at some later date to Śravana Belgola *Ibid*, Intr, pp 6, 55

4 *E C V*, Bl 124, p 83

5 *Ibid*, Cp 248, p 229, *ibid*, II, 384, p 166

mother of Boppa wielded will be made clear in a later context

Ganga Rāja's gallant comrade was General Punisa. He was descended from a family of ministers. His father was called Punisa Rāja Dandādhiśa, and he had the *biruda* of *Sakala-śāsana-vācaka-cakravartī* (Universal emperor of those who read [interpreted] the orders of the king). To Punisa Rāja Camūpa and his wife Pōcale were born three sons—Cāvana or Cāma Rāja, Korāpa or Kumārappa, and Nākana or Nāgadeva. The children of the eldest Cāvana by his wives Arasi kabbe and Caundale were Punisamayya and Bittiga respectively. Of these the former Punisamayya is the general in question, and he was the *Sāndhi-vigrahika* (Minister for Peace and War) of the king Visnuvardhana. This pedigree of General Punisa is repeated in two inscriptions—one dated A D 1117 and found in the Pārśvanātha bastī at Chāmarājānagara, and the other undated record found on the capital of the pillar in the Keśava temple at Belūr¹

General Punisa's conquests did not certainly open an epoch in the history of Karnātaka as those of Ganga Rāja had done. Nevertheless his victories were very important, since they gave to the Hoysalas the key to the south and prepared the way for the sweeping campaigns of king Visnuvardhana Deva. We have to remember the policy of that ruler which we have outlined in the previous pages. The great enemy of the Hoysalas in the south were the Colas. While General Ganga Rāja was actively engaged in subverting the Cola power in Talakād, Punisa was deputed to the south there to crush the allies of the Tamil monarch—the Kongālvās, the Kodagās, the Todas, and the Keralas. And in the same year (A D 1117) when Ganga Rāja stormed Talakād, General Punisa also conquered the gateway to the south-Nīlādri (mod

1 E C IV, Ch 83, p 10, M A R for 1934, pp 83-84

Niligiris) The Chāmarājanagara Pārśvanātha basti record dated A D 1117 gives the following graphic account of Punisa's success in the south—The *Mahāpradhāna*, *Dandanāyaka* Punisa frightened the Toda, drove the Kongas underground, slaughtered the Pōluvas, put to death the Maleyālas, terrified king Kāla and entering the Nīla mountain offered up its peak to the Laksmī of victory On king Viṣṇu once giving the order, Punisa seized Nīlādri and pursuing the Maleyālas, captured their forces and became the master of Kerala, and then again showed himself in the Bayalnād (plain county) ¹

But like Ganga Rāja Punisa was large-hearted True to the Jina *dharma*, both looked upon humanity with an impartial eye The above Chāmarājanagara Pārśvanātha basti inscription has the following interesting account to give of Punisa's broad-mindedness—The ruined trader, the cultivator with no seed, the ousted Kīrāta (chief) with no power left, who had become his servant, he gave them all what they had lost and supported them—the Dandanātha Punisa ² And when about four years later (A D 1121) the Cālukya Hem-mādi Deva's son Soyī Deva made certain grants to the god Jayangondevara in Brahmasamudra, General Punisa was present along with General Ganga Rāja, their monarch king Viṣṇuvaidhana Deva, the queen Mahādevī Śāntāladevī, and the four ministers ³ Obviously to Punisa endowments to non-Jaina deities were as sacred as those to the Jaina gods themselves

But it must be remembered that so far as the cause of the Jina *dharma* was concerned, Punisa was a second Ganga Rāja The above Chāmarājanagara Pārśvanātha basti record says

1 *E C* IV, Ch 83, p 10

2 *Ibid*

3 *Ibid*, V, Cp 260, p 235

that "Without room for any fear, in the manner of the Gangas, he decorated (*alanṅkarisidam*) the *basadis* of the Gangavādī 96,000 ' In the same record we are told that he granted lands for the *basad*'s known as the Trikūta *basadis* which he had caused to be constructed in Arakottāra in the Edenād¹ The Pārśvanātha *basadis* at Chāmarājanagara and at Bastihalli in Dorasamudra owed their existence to his generosity² To a great Jina temple erected by his wife in the Hoysala capital Dorasamudra, as we shall narrate in the next chapter, he gave the two villages of Mānikavolal and Māvinakere in Mōdūrṇād as gifts Further, to all the *basadis* in Mānikavolal he made specified endowments of land and money These gifts may be assigned to about A D 1117³

General Punisamayya's *guru* was Ajitasena Panditadeva whose identity cannot be determined⁴

We may now mention the other six Jaina generals of king Viṣnuvardhana In about A D 1120 we have Commander Baladevanna He was the third son of king Āditya (or Arasāditya) and Ācāmbike, his elder brothers being Pam-parāya and Harideva This stone inscription found at Śra-vana' Belgola styles Baladevanna "the virtuous leader of the assemblage of ministers" The three brothers were ornaments of the Karnātaka family, renowned in the world, uncles of Mācīrāja, fiercely valorous to enemies, devoted to the feet of Jina, and possessed of great fortitude Baladevanna was the chief of all ministers, subduer of enemies, eschewer of

1 *E C*, IV, Ch 83, p 10

2 *M A R* for 1908, p 9, *ibid.*, for 1916, p 53, *ibid.*, for 1934, p 84

3 *M A R* for 1920, p 32 See *E C* IV, Kr 37, p 105 where an incorrect rendering of the record is given

4 *M A R* for 1916, p 53, *ibid.*, for 1920, p 32.

others' wives, a necklace to Sarasvatī, of well known pure fame, of a celebrated noble form, and worshipper of the feet of Jinendra¹ His military achievements, however, are not known to us

Under king Visnuvardhana were two famous brothers, one of whom continued to guide the affairs of the Hoysala Empire in the reign of king Visnuvardhana's son and successor king Narasimha I These were Mariyāne Dandanāyaka and Bharateśvara Dandanāyaka, descended from Dākarasa of the Bharadvāja *gotra* They were connected by marriage with the family of Ganga Rāja as well as with the royal Hoysala House itself For the Alēsandra stone inscription of A D 1184 contains the interesting information that Ganga Rāja was the brother-in-law of the senior Mariyāne Dandanāyaka, whom we shall style the I of that name Further, according to the same lithic record Ganga Rāja's son Boppadeva *alias* Ēca's brothers-in-law were Mariyāne Dandanāyaka (II) and Bharateśvara (I)² Now Mariyāne Dandanāyaka II's three beautiful daughters Padmaladevī, Cāvaladevī, and Boppadevī, "skilled in art, singing, and dancing", according to the Brahmeśvara temple stone inscription at Sindhagiri dated about A D 1103,³ had been married in one pavilion in Śaka 1025 (A D 1103) to king Ballāla I⁴ It may have been the same Senior Mariyāne Dandanāyaka, as the late Mr Narasimhacarya suggested, who may have set up the image of

1 *E C* II, 221, p 95, *ibid*, Intr, p 58, and n (1) for other Baladevas

2 *Ibid*, IV, Ng 32, p 120

3 *E C* VI Cm, 160, 56-57 The date *circa* A D 1103 is to be found in the earlier part of the record, the concluding portions of which are built into the ground *Ibid*, p 56, (n 1)

4 *Ibid*, Cm 160

Jina in the *basti* at Hatna, Tiptūr tāluka, along with the merchants of Belgere-pattana ¹

Mariyāne Dandanāyaka II and Bharateśvara I had served first under king Viṣnuvardhana and then under his son king Narasimha I. The Brahmeśvara temple record styles them as those who under king Viṣnu held the rank of great ministers of the whole kingdom, and “a rank descending from the line of the capturer of Kāñci, Vikrama Ganga Viṣnuvardhana”, as those who were “the jewelled earrings to the Lakṣmī the pure *syād vāda*, rejoicing in daily anointings and festivals of the Jina *pūjā*, delighting in the four manner of gifts, (and) eyes to the doctrine of Akalanka”. Of these two brothers Mariyāne II won greater fame at the hands of king Viṣnuvardhana. For the Brahmeśvara temple record says that Mariyāne II was like the *pattada-āne* (State elephant) to king Viṣnuvardhana, while the Aḷēsandra inscription informs us that, looking upon Mariyāne as his *pattada-āne*, king Viṣnu appointed him as the commander of his army ²

Both the brothers held the offices of *Sarvādhikārī*, *Māmakabhandhārī*, and *Piṇṇādhikārī* (Commanders of the Life Guards) under the same monarch ³. Another record in the Sindhagiri Brahmeśvara temple dated A D 1137 praises General Bharata thus—All his wealth for the Jina *mandiras*, all his love for the subjects, all his good-will for the worship of Jina Rāja, all his generosity for the company of the good,

¹ *M A R* for 1918, pp 21, 45 Hatna in the Nāgamangala tāluka was a Jaina centre. The Virabhadra temple at this place was a Jaina *basadi* dedicated to Pārśvanātha. Virabhadra is now made to stand on a Jaina pedestal ¹ *M A R* for 1919, p 16

² *E C* VI, Cm 160, op cit, *ibid*, IV Ng 32, p 121

³ *Ibid*, IV, Ng 32, p 121

all his gifts for holy *munindras*,—did he divide with great joy, the *Camūpa Bharata* ¹ That this praise given to General Bharata was not unfounded is borne out by a stone record dated about A D 1160, which tells us that he erected Jaina images in Śravaṇa Belgola, built eighty new *basadis* and renovated 200 old ones in Gangavādi “so that they met one’s gaze wherever one looked”-.

From many records we know that his *guru* was Gandavimuktavratī, the disciple of Māghanandī of the Deśiya *gana* and the Pustaka *gaccha* ² We may incidentally note in this connection that the same Jaina sage was the *guru* of Bharata’s elder brother Marīyāne II, ³ while the *guru* of Bharata’s wife (the junior) Hariyale was Māghanandī himself ⁴

We may digress here a little in order to narrate a few more details about this illustrious family of the Jaina general who continued to serve under the next Hoysala ruler king Narasimha I An inscription at Kambhadahalli relates that the brothers received a grant from this king in A D 1145 ⁵ It was they who, while continuing in their hereditary office of great ministers, ⁶ gave king Narasimha I 500 *honnu* as a gift obtaining in return a renewal of the grant of their ancestral estates of Sindagere, Baggavalli, and Dadiganakere ⁸ Bharata II and Bāhubali, the sons of Marīyāne II (?), while serving under king Narasimha I’s son and successor king Ballāla II, obtained in A D 1184 a reconfirmation of their ancestral

1 *E C* VI, Cm 161, p 58

2 *Ibid*, II, 265, 267, pp 122-123

3 *Ibid*, VI, Cm 161, p 58

4 *Ibid*, II, 64, p 18

5 *Ibid*, VI, Cm, 160, p 57, IV, Ng 32, p 121

6 *M A R for 1915*, p 51

7 Cf *E C* VI, Cm 160., op cit

8 *Ibid*, IV, Ng. 32, pp. 121-122.

estates, and they themselves made certain specified grants for the new *basadi* which they had caused to be constructed at Anuvagamudra and for the old *basadi* at Cākeyanahallī. These grants were made over by them in A.D. 1184 to the priest Devacandra Pandita, the disciple's disciple of Gandavimukta-deva, of the Sāvanta *basadi* of Kollāpura (mod Kolhāpur) attached to the Mūla *sangha* and the Īṅuleśvara *bali*.¹

To the great circle of Jaina military leaders of the reign of king Viṣṇuvardhana Deva belonged three other generals—Boppa, Ēca, and Immadi Bittimayya. Of these we have already seen a few details concerning General Boppa, the eldest son of Ganga Rāja. Boppa's wife was Bāganabbe, the lay disciple of Bhānukīrti Deva. Their son was Ēca who also rose to be a *Dandādhiśa*. About him it is said in A.D. 1134 that he made Jina temples in Śravana Belgola look like those in the *tirtha* of Kopana and other places. Like his father Boppa, General Ēca was a large-hearted Jaina. This accounts for the specified grant of land which he made in the same year, along with his father and mother, for the god Mūlasthāna Gangeśvara of Belgolī, in the presence of fifty families of the locality and the local officer *Pērggade Sōmayya*.² He died in A.D. 1135 by the rite of *sallekhanā* "after living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina *dharma*."³

1 *E C* IV, Ng 32, pp 121-122

2 *Ibid*, V, p 229

3 *Ibid*, II, 384. This inscription makes Ēca son of General Bamma and Bāganabbe, and Bamma himself brother of Ganga Rāja. *Ibid* Read, *ibid*, Intr p 57. As in the case of Marīyānes and Bharateśvaras, there is some discrepancy in the lithic records concerning these two generals of king Viṣṇu.

Another distinguished Jaina military leader under king Visnuvardhana Deva was Immaḍi Dandanāyaka Bittimayya. The Belūr Saumyanāyaki temple record dated A D 1136 contains a very interesting account of this remarkable boy-general. He too belonged to a well known family of hereditary ministers. His father was called Cinnā Rāja *Dandādhīsa*, the son of the celebrated Udayāditya and Śāntiyakka. Cinnā Rāja "bore the burden of king Ereyanga's territory." To him and his wife Caudale were born several daughters and two sons Udayana and Visnu.

Of these Visnu, who "daily increased in size and glory like the new moon," was more fortunate than his elder brother Udayana. On his growing up with indications of all good qualities, as a reward to the household of an hereditary minister and a meritorious family, the Hoysala king Visnu treating him like a son, himself had his *upanayanam* performed with great festivities. And when he was seven or eight years of age, and was proficient in all the sciences of arms, obtaining for him a virgin-jewel, the daughter of his own chief minister (unnamed in the epigraph), king Visnu himself lifted up a golden *kalaśa* and pouring water on his head, gave away the virgin, thus providing him with a marriage of unimagined happiness.

And at the age of ten or eleven, Visnu having become as sharp as *kuśa* grass in intelligence, and perfect in the four tests of character—viz, loyalty, disinterestedness, continence, and courage, the king noting this and praising him with his own hand invested him with the title of *Mahāpracanda-Dandanāyaka*, with double confidence, and giving him all authority, he (the young Visnu) became the *Sarvādhikārī* and *Sakala-janopakārī*.

The young Viṣṇu, also known as Immaḍi Dandanāyaka Bittimayya, proved his mettle in a brilliant campaign in the

south directed against the Kongudeśa which evidently had failed to pay the annual tribute. The same epigraph gives us further interesting details in regard to the expedition, and the reason which made the king entrust this lad with the great duty of completely subduing the Kongudeśa. "Among the titled Mārāyas (i.e., Mahārāyas or lords) who is there in the world like you? Bring quickly the tribute from Kongu!" On the king thus ordering, the boy-general in half a *paksa* put to flight Cengiri, burnt his city, plundered his territory, took an astonishing amount of tribute and brought it with a troop of lusty elephants.

But the conquest of Cengiri, which must have reverted to its independent state after the expedition led against it by General Ganga Rāja mentioned in a previous page, was only the prelude to the conquest of the Kongudeśa. The more experienced generals were doubtful about the boy-commander's ability. They said half in jest and half in admiration, "This boy will take Kongu—will he not? He will bring in the troop of elephants with his golden smile—will he not?" Their anxiety and fear was but natural. A confederacy of the Cola, Cera, Pāndya and Pallava kings had been formed, and the Hoysala king had sent his boy-commander against them! But young Visnu was equal to the great task. In half a month he completed an expedition of victory directed against the south. The hostile kings who had assembled on the seashore were routed, their troop of elephants brought to his ruler, Kongu subdued, and Rāyarājapura burnt. And in the region of the south, adorned by the Sahya mountains, General Bittimayya erected pillars of victory to commemorate the victories he had won for his royal master.

This "right hand man", to king Viṣṇuvardhana was, however, a devout Jaina. When his youth had matured, having gained experience of all public affairs, and having made many

gifts in the great holy places, he erected a *Jinālaya* in the capital Dorasamudra itself, and like other loyal and dutiful citizens, christened it after his royal master—*Viṣṇuvardhana Jinālaya*. General Immadi Biṭṭimayya's *guru* was the learned Śrīpāla Traividyadeva, a great logician and a *Vādībhāṣin*. The engraver of this record asks the question—"The commentaries he (Śrīpāla) had made in prose, verse, and precept, embodying the rules of the six systems of logic, for the refutation of opponents, who can describe?" General Biṭṭimayya gave the village of Bījavolal (location given) which he had received as a gift from king Viṣṇu, and other lands which he had bought from citizens (named), to his *guru* for the worship of the god in the *basadi* and for its repairs and for food of the *ṛsis*.¹

We now come to the reign of the next Hoysala monarch Narasiṃha I (A D 1141—A D 1173). His age like that of his illustrious father became famous because of the activities of four Jaina generals and two ministers, one of whom, so far as the history of Jainism is concerned, ranked with Ganga Rāja and Cāmundā Rāja. These were Commanders Deva Rāja, Hulla, Śāntiyanna, and Īśvara, while the ministers were Śivarāja and Someya.

The great minister-general Deva Rāja belonged to the Kauśika *gotra*. His *guru* was Muniçandra Bhaṭṭāraka who is described as one adorned with the jewels of the thirty-six qualities and devoted to the five kinds of observances. Deva Rāja was "a jewelled vase shining on the pinnacle of the Hoysala kingdom." And king Narasiṃha pleased with his

1 *E C V*, B1 17, pp 48-51. It cannot be made out whether Immadi Biṭṭimayya is identical with Biṭṭimayya mentioned in the reign of king Narasiṃha. See *E C IV*, Intr p 21, where reference is given to Kp. 32 which is wrong.

meritorious wisdom and his faithfulness, bestowed on him Sūranahallī, where that devout Jaina general erected a Jaina *caityālāya* for which the monarch granted money payments. This temple was made over to Deva Rāja's *guru* Munīcan-dradeva, and the village of Sūranahallī rechristened by the king Parvapura¹.

A more celebrated Jaina devotee and general was Hulla. Details about the family to which this remarkable commander belonged are met with in stone records but with this peculiarity—whereas the lithic records found at Śrāvana Belgola uniformly give the names of his parents in one manner, other epigraphs, like that found in the Nāgamangala tāluka, have different names to give concerning them. All records, however, tell us that the family to which Hulla belonged was called the Vāji *kula*. In the Śrāvana Belgola records ranging from A.D. 1159 till A.D. 1163, his father's name is given as "the blameless" Yaksarāja or Jakkarāja and his mother's, 'the well-behaved' Lokāmbikē. Hulla's wife was called Padmāvatī, and his younger brothers Lakṣmana and Amara². But the Madeśvara temple stone inscription found in Nāgamangala and dated A.D. 1164, while confirming the name of the family to which Hulla belonged, says that Kantimayya, Hanuana, and Hulla and their younger sister Duggale were the children of Madhusūdana and Muddiyakke³. It cannot be made out whether these latter names were the popular names of the parents of Hulla.

Leaving aside this divergence in epigraphic evidence concerning the parents of Hulla, we find that both as a great minister-general and a patron of Jainism he attained wide

1 *E. C.* IV, Ng 76, p 132

2 *Ibid* II, 64, 345, 349, pp 147-9, 153

3 *Ibid*, IV Ng 30, p 119

celebrity in the land ¹ He was not merely a pious Jama, epigraphs praise him as a practical statesman He held the posts of Great Minister, Senior Treasurer, *Sarvādhikārī*, and General ² He was the honourable minister who managed the affairs of his royal master He was cleverer than Yogandharāyana in the management of affairs, and superior even to Brhaspati in the knowledge of politics ⁴ It is not surprising that such an eminent statesman should have served under three successive monarchs—Visnuvardhana, Narasimha, and Ballāla II ⁵

Minister-general Hulla's lasting contribution for the cause of Jina *dharma* was the construction of the famous Caturvimśatī *Jinālaya* at Śravana Belgola Since the record dated A D 1159 mentions some details concerning this temple, it must have been completed by that year "Together with its enclosures, dancing halls, two fine strongly built large Jaina dwellings at the side, and mansions with doorways resplendent with various elegant ornaments of foliage and figures, this matchless temple of Caturvimśatī Tirthankaras," when completed (obviously in the year A D 1159) presented the appearance of a charming ornament of Gommatapura

Such a piece of devotional and architectural beauty could not go unnoticed by the Hoysala monarch Narasimha II When that ruler was going on an expedition for the conquest of regions, he saw, "with great regard the Jinas, Gummata,

1 He is not to be confounded with Hullahasa, a Cālukya head-jewel, the son of Nāgarasa who was the son of Muddarasa, mentioned in a record dated A D 1079 E C V, Cn 145, p 188

2 *Ibid* II, 64, p 18

3 *Ibid* II, 345, p 147

4 *Ibid*, II, 349, p 153

5 *Ibid*, Intr, 58, 101, 147

and Pārśvanātha and this temple of Caturvimśatī Tirthankaras," did obeisance to the Jina images, and gladly granted as a permanent endowment the village of Savaneru for the worship and offerings in the temple. Indeed, the king was so charmed with this *Jinālaya* that, as we noticed in an earlier connection, he lovingly gave it the second name of Bhavyacūdāmanī after Hulla's own title *Samyaktva-cūdāmanī*. And General Hulla made the *Mahāmandalācārya* Nayakīrti Siddhānta Cakravartī the *Ācārya* of the Caturvimśatī *basadī*, and directed that from the money which the *Ācārya* obtained from the village of Savaneru, the latter was to meet the cost of repairs of the *basadīs* of the Śravana Belgola *sthāna*, the worship and enjoyments of the gods, and the gifts of food to the assembly of ascetics¹. In about A.D. 1175 the same village of Savaneru and two others called Bekka and Kaggere were received by General Hulla from king Ballāla II, and made over to the same *Jinālaya* and for the worship of Gommatesvara and Pārśvadeva².

Before we pass on to the history of other *basadīs* which were carefully looked after by General Hulla we may mention a word about his *gurus*. The Mangāyibastī record dated A.D. 1159 tells us that Hulla rejoiced in bowing at the feet of Maladhārisvāmī³, while one of the inscriptions on the Doddabetta dated about A.D. 1175 explicitly states that he was the lay disciple of Nayakīrti Siddhāntadeva⁴. The former

1 *E C* II, 345, 349, pp 148-9, 153. In the later record dated about A.D. 1175, it is said that while returning from the conquest of the regions, king Narasimha visited the Caturvimśatī *basadī*. *E C* *ibid*, 240, p 103. This point will not be discussed here.

2 *E C* II, 240, p 103, see also *ibid* V, Cn 146, pp 188-189.

3 *Ibid*, II, 349, p 153.

4 *Ibid*, 240, p 103.

was also known as Kukkutāsana Maladhārīdeva, and was merely his *vrata guru* ¹

Śravaṇa Belgola was not the only centre that tasted the generosity of General Hulla. Three prominent strongholds of Jainism owed their prosperous condition to the liberality and devotion of that general. These were Kellangere, Bankāpura, and Kopana. Inscriptions dated A D 1159 and 1163 tell us in what manner he strengthened the cause of the Jina *dharma* in these three well known places. In the *mahātīrtha* of Kopana, "after paying much gold," he purchased from the residents of that *tīrtha* (specified *vrtti* of land) which he lovingly granted "amidst the plaudits of the whole world" for the assembly of the twenty-four Jina sages in that centre.

The same record tells us what he did at Bankāpura. Here he renovated beautifully Uppattāyta's great Jina temple which had gone to complete ruin. Moreover in that same place he rebuilt "as high as Kailāsa" the Jina temple which had completely been ruined and which had been built by a former chieftain named Kalivita ²

At Kellangere General Hulla's munificence likewise showed itself. Kellangere was an original holy place (*ādi-tīrtha*). It had been founded by the Gangas and praised by the whole world. But after a lapse of time only the name remained ³

1 E C II 345, p 148

2 The late Mr Narasimhacarya identified Kalivita with the *Mahāsāmanta* Kalivitta of the Callaketana family, the governor of Banavase under the Rāṣṭrakūta king Kṛṣṇa III, mentioned in a record of A D 945. E C II, p 148, n (2). Cf Fleet, *Dyn*, *Kan Dts*, p 420, (2nd Ed)

3 The reason seems to be that like many a Jaina centre, it passed into the hands of the Brahmans. For in A D 1174 it is called the immemorial *agrahāra* Kellangere *alias* Hariharapura. E C V, Ak 112, p 161

Here General Hulla caused to be erected a splendid Jina temple, "from the base to the pinnacle so as to stand to the end of time" Here too he built five great *basadis* "desirous of the five *mahā-kalyānas*" (i.e., birth, anointment, renunciation, enlightenment, and liberation) All these details are mentioned in a record dated about A.D. 1159¹ Another inscription dated A.D. 1163 has further information to give concerning General Hulla's work at the same centre In this year he caused to be made, as an act of reverence, an epitaph to his *guru* the *Mahāmandalācarya* Devakīrtideva, who had built the Pratāpapura *basadi* at Kellangere This *basadi* was attached to the Rūpanārāyaṇa *basadi* of Kollāpura, and to the Deśiya *gana* and the Pustaka *gaccha* General Hulla had this *basadi* of Pratāpapura renovated, and built an almshouse at Jinanāthapura, a village about a mile to the north of Śravana Belgola²

How did General Hulla pass his daily life? "Delighting in restoration of Jina temples, in assemblies for Jina worship, in gifts to groups of ascetics, in devotion to the praise of Jina's feet, in hearing holy *purāṇas* of Jina, the General Hulla praised by the blessed, passes his time every day"³ And his place in the history of Jainism is thus described The firm promoters of the Jina doctrine were only three at the beginning—Cāmunda Rāya, and after him only Gangana, "and after him again only Hulla, the excellent minister of king Nṛsimha" If any other had (such claim), the engraver of this record dated about A.D. 1159 has the courage to ask, why not name him? Indeed, Hulla was a modern Ganga

1 *E C* II, Intr, p. 70, n. (1), 345, pp. 148-149

2 *Ibid*, 64, pp. 18-19, and p. 19, n. (2)

3 *Ibid*, 345, op. cit

Dandanāyaka,¹ and “a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country”²

The third Jaina general under king Narasimha was Śāntiyanna. He was the son of Pārisanna and Bammaladevī. This lady was the daughter of Mariyāne Dandanāyaka II. She is said in the lithic record dated A D 1159 to have been like Attimabbe in devotion. Her husband is called a Great Minister and Treasurer of the *pattisa* (a kind of spear). It is said of him that in the war with Āhumalla he destroyed the hostile forces which came close but died in the battle for his royal master king Narasimha. On this occasion Kari-gunda in Nīrgundanād was granted (evidently to Śāntiyanna) together with the lordship (of the same). This was obviously as war-relief to the son of the loyal general Pārśvadeva who had died in State service. Śāntiyanna was the lay disciple of Mallasena Pandita, who was the disciple of Vasupūjya Siddhāntadeva. On being raised to the rank of a Dandanāyaka, and on receiving the lordship of Kari-gunda, Śāntiyanna constructed a *basadi* there and granted specific lands for the same. On this occasion Malla Gauda and all the subjects were present, and they too granted the dues on the ferry in that village and the *kalavatta* (or share of grain at the threshing floor) for the temple repairs, god's worship, and gifts of food for the sages in that *basadi*. These gifts were made over by the citizens to Mallasena Pandita.

Another Jaina general of the reign of king Narasimha was Īśvara Camūpati. He was the son of the Great Minister *Sarvādhikāri*, and *Senāpati-dandanāyaka* Ereyangamayya. Īśvara Camūpati repaired the *basadi* on the Mandāra hill,

1 *E C* II, 64, p. 18 op. cit.

2 *Ibid*, 349, p. 153.

3 *Ibid*, V, Ak, 141, pp. 174-176.

Turnkūr tāluka We shall describe the pious deeds of his wife in the next chapter These details are related in the stone record found in the same *basadi* and dated about A D 1160¹

The two great Jaina ministers of king Narasimha in A D 1165 were *Hērggade* Śivarāja and *Hērggade* Someya, who granted in that year certain specified taxes to the Hoysala *Jurālāya* of Māṇikavolal in order to provide for gifts of food to ascetics (in that temple)²

As we remarked while dealing with the question of royal patronage, the reign of the next Hoysala monarch Ballāla II opened another glorious chapter in the history of the land Once again the military prestige of the Hoysalas rested to a very large extent on the prowess of the Jaina generals and ministers Chief among them was the General *Vasudhaikabāṇdhava* (Sole Friend of the World) Rēcimayya, the son of Nārāyana and Nāgāmbikā He had seen State service first as a minister under the Kalacuriyas It was he who had obtained the seven-fold wealth of empire for the Kalacuriya king Bijjaladeva (A D 1156—A D 1167), and “caused the same seven-fold wealth to be visibly enjoyed by the line of kings who succeeded that emperor” Rēcimayya, who was a Great Minister, Master over 72 officials, and *Mahāpiacanda-dandanāyaka*, delighted in council, policy, bravery, fortune and good character On his arm “the vine the kingdom of the Kalacuriya kings might spread” He was so liberal that he “shone as the only *kalpadruma* in the world” Indeed, what Ganga Rāja had done for the whole of the Jaina world, Rēca did for the province under him he set up a standard of liberality

1 E C XII Tm 38, p 10

2 M A R for 1920, p 32

which was all his own

It was from the Kalacuriya kings that Rēcarasa had received the beautiful province of Nāgarakhanda which he 'ruled with exceeding glory' The stone inscription found in the old Jina *basī* (modern Cenna Basavanna temple) at Chikkamāgaḍi, Shikārpur tāluka and assigned to A.D. 1182 dealing with this minister-general, does not enlighten us as to how he came to exchange his royal masters and serve under the Hoysala king Ballāla II.¹ We are to suppose that when Rēcarasa found that the Kalacuriya Empire was, like the Western Cālukya dominion, crumbling before the attacks of the invincible Ballāla II,² he thought it wise to enter the service of the Hoysala monarch.

For the cause of the Jina *dharma*, General Rēcarasa's efforts were unending. The above Chikkamāgaḍi stone inscription informs us that he once came to Māgaḍi for the purpose of worshipping Jinesvara together with the king Boppa Deva and Śankara Sāmanta. Having done obeisance to the Jina, Rēca Dandādhiśa inspected the Jina temple built by Śankara Sāmanta, and being greatly pleased, praised it, and granted the village of Talave to it for three generations. Further down in the same record it is said that the god in that *basadi* was called Ratnatraya and that the priest who received the grant was Bhānukīrti Siddhāntadeva of the Krānūr *gana* and the Tintrinīka *gaccha* and Nanna *vanśa*.

But of all his endowments the most permanent was the construction of the Sahasrakūṭa *Jinālaya* in the *rājadhāni* of Arasiyakere. A stone inscription found in this *basadi*

1 *E. C.* VII, Sk 197, p. 125. See also *ibid.*, II, Intr., p. 62.

2 Read Rice, *My & Coorg*, pp. 102-103 for an account of king Ballāla's victories.

informs us that Rēcarasa, the eminent councillor of the Kalacuriya *kula*, hearing of the steadfastness of the Jaina citizens of Arasiyakere and their ability to maintain *dharma*, "taking refuge at the lotus feet of that Ballāla ' (i e, king Ballāla II), set up in that city the image of Sahasrakūta Jina, and for the eight kinds of ceremonies of that god, for the livelihood of the priests and servants and repairs of the *basadi* obtaining the village of Handarahālu from king Ballāla, granted it to his own *guru* Sāgaranandi Siddhāntadeva of the Desiya *gana* and the Inguleśvara *bali*. We shall see that the city which General Rēcarasa thus adorned with a *basadi* was a well known Jaina centre¹

He also set up in about the same year A D 1200 the god Śāntinātha at Śravana Belgola and made over the *basadi* to the same *guru* mentioned above. From this epigraph we learn that Sāgaranandi Siddhāntadeva the disciple of Śubhacandra Siddhāntadeva, was connected with the Sāvanta *basadi* of Kollāpura which belonged to the same *sangha*, *gana*, and lineage -

We have had an occasion of mentioning the two brothers Bharata and Bāhubali who had taken service under the king Ballāla

Būci Rāja was another well known Jaina general of the same ruler Ballāla II. He was the Great Minister for Peace and War, skilled in both Kannada and Sanskrit, and he could compose poetry in both the languages. On the coronation of the king in A D 1173, Būci Rāja erected the Trikūta Jinālaya in Mānikali in Sigenād, and granted that village itself for the worship, offerings, and gifts of that temple. His *guru* is mentioned as Vasupūjya Siddhāntadeva, the

1 E C V, Ak 77, pp 140-141

2 *Ibid*, II, 380, p 164

disciple of Śrīpāla Traiṇidya of the Aruṅgulānvaya and the Dramila *sangha* ¹

An equally conspicuous example of a liberal State servant was minister Candramauli, the son of Śaṇḍnudeva and Akkavve. He was praised by learned men versed in music (Bhārata śāstra), Āgamas, logic, grammar, Upaniṣads, Purāṇas, dramas, and poetry. Indeed, he was "praised by all the learned men without exception." He was of "established merit," an ornament of ministers, a councillor, and "the rod in the celebrated king Ballāla's right hand." Himself a staunch Śaivite, Candramauli was nevertheless benevolent towards the Jina *dharma*. When his wife, whose work we shall describe presently, erected a *Jinālaya* in Śravana Belgola, it was he who begged his royal master to grant him the village of Bammeyanahalli to provide for its worship. Of course the great councillors' request was, as we shall see, granted in A. D. 1182 ².

The reign of king Ballāla II could also boast of other well known Jaina ministers. Nāgadeva was one of them. He was the son of the minister Bammadeva who himself belonged to a famous family of State officials. Nāgadeva was the *Pattanasvāmi* of king Ballāla, and was "a protector of Jina temples." His *guru* was Nayakīrti Siddhāntadeva who will be mentioned again in the following pages of this treatise. Nāgadeva caused to be made in A. D. 1195 a dancing hall and a stone pavement in front of the god Pārśva at Śravana Belgola. As an act of reverence in memory of the departed Nayakīrti Siddhānta, he caused an epitaph to be made in the same year. Nāgadeva's lasting work for the cause of the Jina *dharma* was the construction of

¹ E. C., V, Hn., 119, p. 35.

² *Ibid.*, Cn., 150, pp. 192-193.

the Nagara Jinālaya at the same great centre, for which he left munificent gifts. This monument seems to have been originally called Śrīnīlaya and it was placed in the charge of certain men who will figure later on¹

The Great Minister Mahādeva Dandanātha came also of an illustrious family of State officials. His wife was Lōkaladevī, an equal to Attimabbe in devotion to the Jina *dharma*. And his *guru* was Sakalacandra Bhattāraka, the disciple of Kulabñū-ana Traividya Vidyādharma, of the Krānūr *gana* and the Tintrinika *gaccha*. Mahādeva Dandanātha erected in A. D. 1198 "a splendid Jina temple" in Uddhare called Eraga Jinālaya for the worship and repairs of which he gave, in the presence of the Mahāmandaleśvara Ekkalarasa and others, specified lands. And the Pattana-svāmi Śetti and others (citizens) and oilmongers gave specified customs dues. The Mahāmandaleśvara Ekkalarasa and his retinue added to this benevolent deed by granting the ancient dues on sheep and cattle in and around Uddhare²

In about A. D. 1200 mention is made of the Great Minister, *Sarvādhikāri*, Superintendent of Ceremonies, Kammata Mācayya who together with his father-in-law Ballayya granted the tax on oil mills for the Paravāḍimalla Jinālaya in Kumbeyanahalli.

Towards the end of the reign of king Ballāla II there appears General Amṛta. He came of a Śūdra stock, the names of his parents being Hariyama Śetti and Suggavve. Amṛta or Amitayya had three younger brothers named Kallayya, Masanayya, and Basavayya. Amṛta was a Great minister, *Sarvādhikāri*, *Mahāpāyasam* (master of the

1 *E. C.* II, 335, D 143.

2 *Ibid.* VIII, Sb 140, p. 20.

3. *Ibid.*, V, Cn 151, p. 193.

robes²), and *Birudanamottadistāyakaṃ* (master of the company of the titled) His birth place was Lokkundi which was, as we know from other records, one of the capitals of king Ballāla II Nayakīrti Panditadeva, the disciple of Jinacandra, was the spiritual *guru* of Amṛta Dandanāyaka³ Together with his three brothers, Amṛtayya set up in A D 1203 the Yekkōṭi *Jinālaya* in Okkalugere, and in the presence of certain Nāyakas (named) and all the citizens and farmers, made a grant of land for the eight kinds of ceremonies of the god Śāntinātha and for gifts of food for ascetics¹

But General Amṛta was liberal towards the non-Jainas as well It was he who set up a temple and built an *agra-hāra* in his birth-place Lokkundi in A D 1203, and established the god Amṛteśvara in Amṛtapura, Tarikere tāluka, as is related in a record dated A D 1206²

The benevolent work of the Minister for Peace and War Ēcana also falls within the reign of king Ballāla II Ēcana in about A D 1205 caused a *Jinālaya* to be constructed It had not its like anywhere in Belagavattinād, and this made that centre equal to Kopana³

An unidentifiable patron of Jainism may be mentioned here In an inscription found on the pedestal of the Caturvīmśati Tīrthankara *basadi* at Kopana, it is said that the *image* was caused to be made by Bopana, whose descent is stated, and who was the disciple of Māghanandi Siddhāntadeva, and that it was presented by him to the *basadi* of the Mūla *saṅgha* and Deśiya *gana* at Kopana erected by Mādhava Dandanāyaka at the conclusion of some obser-

1 *E C* VI, Kd, 36, p 8

2 *Ibid*, Kd 36, op cit, Tk 42, pp 109-110

3 *Ibid*, VIII, Sk 317, p 154

vances The identity of this general is uncertain, but if the supposition of the late Mr Narasimhacharya that the Māghanandi mentioned here was perhaps the sage of that name mentioned in a Śravana Belgola record dated A D 1283, is accepted, then, we may place Mādhava Dandanāyaka in the reign of king Narasimha III (A D 1254—A D 1291) ¹.

In the reign of the last great Hoysala ruler Vira Ballāla III, we have a prominent Jaina general named Kēteya Dandanāyaka He is mentioned as a Great Minister, General, and *Sarvādhikārī* in A D 1332 under that Hoysala ruler He made in that year a grant of the excise revenue of Kondatur and another village the name of which is effaced in the inscription, for the *basadi* of Kolugāna in Edenād ²

1 *M A R for 1916*, p 83, *E C*, V, Hn 61, pp 17-18, Rice, *My & Coorg*, p 97 Whether this Mādhava Dandanāyaka was the same as his namesake, who was the brother of Rāja Jai Bhāṭṭayya Nāyaka mentioned in a record of A D 1218 (Hn 61 op cit) is uncertain

2 *E C* IV, Ch 182, p 22

CHAPTER V

WOMEN AS DEFENDERS OF THE FAITH

Women in Karnāṭaka history—Ladies of the Nīrgunda family as champions of Jina *dharma*—A woman administrator—Attimabbe—Other examples of austere Jaina ladies—Their devotion and charity exemplified—Kadamba queens—Nāgarakhaṇḍa ladies—Wives of generals—Hoy-sala Queen Śāntaladevi—Wives of feudatories, officials, and citizens

WOMEN have never been a negligible factor in the history of mediæval Karnāṭaka. The vitality which characterized Karnāṭaka's glorious epoch that culminated in the establishment of the Vijayanagara Empire, was to an appreciable extent due to the integrity, patriotism, and intelligence of Karnāṭaka women to whom love for the land and their *dharma* was of primary importance. Their devotion, service, and determination made them take an active part in some of the most important affairs of the day. But we are concerned here only with their great work for the cause of the *anekāntamata*. While studying this aspect of the question it is interesting to note that the women who figured most conspicuously as champions of the Jina *dharma*, were drawn from all sections of the people, notably from the royalty, the nobility, and the houses of the great ministers and generals.

So early as A. D. 776 we have an instance of a noble

lady of the Nīrgunda family championing the cause of the Jina *dharma*. She was Kandācchī, the wife of Parama Gūla, who was the son of Dundu, the Nīrgunda Yuvarāja about whose instruction in politics at the hand of Vimalacandra Ācārya we have already mentioned above. This lady was the daughter of Maruvarmā, who belonged to the Sāgara-kula, and his wife (unnamed) who was the daughter of Pallavādhirāja. Kandācchī “ever promoting works of merit,” caused to be constructed a Jina temple named Lokatilaka adorning the northern side of Śrīpura. For the repairs, worship, and other works of merit connected with it, the village of Poonalli along with other lands, in the Nīrgunda country, was granted by the Ganga monarch Śrīpūrusa, on the application of Kandācchī’s husband Parama Gūla, Prthvī Nīrgunda Rāja. We may observe here that to this royal grant made in A.D. 776 the witnesses were the eighteen officials¹.

In the first quarter of the tenth century A.D. figures a remarkable Jaina woman administrator and champion of Jainism. This was during the reign of the Rāstrakūṭa monarch Kṛṣṇa III in A.D. 911, when the *Mahāsāmānta* Kalivittarasa of the Kāṅki-dēvaysar-*āṇvaya* was the official placed over the Banavase 12,000 province. In that year Sattarasa Nāgārjuna, the *Nāl-gāvūnda* of the Nāgarakhanda 70, died. The Government appointed Sattarasa Nāgārjuna’s wife Jakkīyabbe in her husband’s place as the *Nāl-gāvūnda* of the Nāgarakhanda 70. This lady who was “skilled in ability for good government, faithful to the Jinendra *śāsana*, (and) rejoicing in her beauty”, protected the Nāgarakhanda 70. And “though a woman, in the pride of her own heroic bravery”, committed an act which won for her still greater

1 E.C.IV Ng 85, pp 135-36

renown in the eyes of the Jaina world. When she was thus ruling her principality, "bodily disease having made inroads," she decided that worldly enjoyments were insipid, and sending for her daughter, made over to her posterity, and freeing herself from the entanglements of the chain of desires, while in the holy place of Bandanike, in full faith performed the vow of *sallekhanā* and died in the *basadi* of that city¹. It cannot be made out whether she is the same Jakkiyabbe who in a record discovered in the Rāmeśvara temple at Chikka Hanasoge, Yedatore tāluka, is said to have been the wife of the great warrior Nāgakumāra, and to have gladly gone to the other world, having realized the loathsome nature of this body. In this record she is praised as a devoted Śrāvakī who excelled even Rohinī by her good qualities. If the identification of the Jakkiyabbe mentioned in this record with her namesake spoken of in the above inscription dated A D 911 is accepted, then, the epigraph found in Chikka Hanasoge should be dated to a period after A D 911 and not in A D 900, as has been done².

To the tenth century A D belongs the most celebrated name amongst women in Jaina history. It is that of Attimabbe who was the daughter of General Mallappa, and the wife of Nāgadeva and the mother of Paduvela Taila. General Mallappa was a commander under the Western Cālukya ruler Tailapa (A D 973—A D 997). Attimabbe was an ideal devotee. She had 1,000 copies of Ponnas *Śāntipurāna* made at her own expense, and 1,500 images

1 E C, VII Sk 219, pp 130-131. For the date see the text, p 298. It cannot be made out why the date A D 918 is given by Rice, when the text says—*Saka-nrpa kālātita Samvata-arangal-entunūramūvattanāḷkaneya Prajāpatīsamvatsara*, etc, which corresponds to A D 911. Swamikannu, *Indian Ephemeris*, V, pp 224.

2 M A R for 1912-3, p 38,

of gold and jewels¹ We have seen that some women devotees have been compared to Attimabbe in their piety

In A D 968 during the reign of the Rāstrakūta king Kottigadeva, Nityavarsa, Pandiga, born in the line of the Western Cālukya king Vikramāditya, was placed over the Kadambalge 1,000 His wife was Jakkisundarī, who caused a *basadi* to be built in the famous Kākambāl For the temple thus erected, Pandiga granted the villages of Madalūr and Malagavādī to the priest Rāmacandra Bhalāra, the disciple of Astopavāsa Bhalāra *alias* the Kavali-gana-ācārya²

Towards the end of the same century we have the example of a very austere Jaina lady She was Pāmbabbe, the elder sister of Bhūtuga (the Ganga king?) and the senior consort of Padiyara Dōrapayya She was the disciple of Nānabbe-kantī who was herself the disciple of Abhinandī Panditadeva of the Deśiya gana Pāmbabbe having made her head bald (by plucking out the hair), performed penance for thirty years, and observing the five vows expired in A D 971 The scribe tells us that when the earth honoured her as Bhūtuga's elder sister, saying "Jīya ! What are our commands?", she replied—"All that I have received is truly renounced as if never received !"³

But women also could actively promote the cause of the Jina *dharma* Padmāvatīyakka was the lay disciple of the priest Abhayacandra On his death some time in A D 1078, she completed at a cost of seventy *gadyāna* the construction of the *basadi* which he had left half built, and erected an enclosure to the shrine of the god with a wooden

1 Rice, Karnāṭaka *Śabdānuśāsanam*, Intr, pp 28-29, *Journal of the Royal Asiatic Society* for 1883, pp 301-2

2 E C XI, Cd 74, p 16

3 *Ibid*, VI, Kd 1, p 1

pillar Three respectable citizens and two managers of the temples were the witnesses to this charitable deed ¹

Turning to the other parts of Karmāṭaka we find the same devotion and patronage of the Jina *dharma* among the royal ladies The Kongālvas, as we have already seen, had set an example for the people to follow Pōcabbarasī was the mother of Rājendra Kongālva In about A D 1050 she had a *basadi* constructed, and an image of her *guru* Gunasena Pandita of the Drāvila *sangha*, the Tavula-gana, and Irungalānvaya, and presented lands to the *basadi* in the prescribed manner in A D 1058 ²

In about the same year (A D 1050—A D 1051) there were two examples of Jaina devotion The lord of Madhuvarkanād Ayya of Kaviri, performing the vow for twelve days in the Cangālva *basadi* died His sons Bakī and Bukī set up a memorial stone Dāya-tigamatī had become famous in the country as the “benefactress of others” She died in the orthodox Jaina manner Unable to hear this news, Jakkiyabbe, the *mantrakī* of Candīyabbe Gāvundi, and the wife of the Śravaka Edaya, obtaining the consent of her relatives, performed the *saṃnyasana* and died ³

But constructive work could certainly be done by the royal ladies of Karmāṭaka The Kādamba queen Mālala Devī, the senior consort of the Kādamba ruler Kīrti Deva, had in A D 1077 the Pārśvadeva-caityālaya in Kuppātūr consecrated at the hands of Padmanandī Siddhāntadeva This sage belonged to the Mūla *sangha* and the Tintrinīka *gaccha* For this Jināyala she obtained from the king

1 *M A R for 1926*, p 42 The date of this record is based on the name Bhāsa mentioned in it

2 *E C IX*, Cg, 35, 37, pp 173-174

3 *Ibid*, Cg, 30, 31, pp 172-173.

Siddani, "the most beautiful place in Edenād" What is interesting to observe is not the construction of the *Jinālaya* but the fact that the Kādamba queen after worshipping all the Brahmans of the immemorial *agrahāra* of Kuppātūr, had the *Jinālaya* christened Brahma *Jinālaya* by them, and had the satisfaction of seeing not only endowments made by them but also by the priests of the Kotiśvara Mūlas-thāna and of the eighteen temples in the neighbourhood of Kuppātūr The donee Padmanandi Ācārya was the priest of the Bandanike *tīrtha* and of all the other *cātyālayas*¹

Equally interesting examples of royal devotion are met with in the history of Nāgarakhanda in the Banavase 12,000 province These substantiate the statement that was made above concerning the ideal which Karnātaka women had placed before them We have already seen that the Śāntaras were devout Jainas A great name in this royal house was that of Cattaladevī, the grand-daughter of Rakkasa Ganga, and the queen of the Pallava king Kāduvetti She seems to have lost both her husband and her son Goggī, on which she attached herself to Taula, Goggiga, Odduga, and Barma—the four sons of her younger sister who had been married to the Śāntara king but who was also dead She spoke of these children as if they were her own, and together with them constructed *Jinālayas* at Pombucchapura, the capital of the Śāntaras One of these was the Pañca-kūta or Pañca *basadi*, known also as Ūrvitilakam (An Ornament to the World) It is in regard to the construction of this *basadi* that we have the following statements made—Thinking on the text—*Dharma* is the first concern—and saying 'Let me make a memorial for the departure of Arumūḍideva, Gāvabbarasi, Vjrala Devī, and Rājādityadeva'—

1. E C VIII, Sb 262, pp 41-42

Cattaladevī undertook the task of making the Pañcabasadi in A D 1077. This Śāntara lady's other meritorious works were the following—the construction of tanks, wells, *basadis*, temples, watersheds, sacred bathing places, *satias*, groves, and bestowing gifts of food, medicine, learning and shelter. We may observe here that Cattaladevī's preceptor was Śrīvijaya Bhattāraka, also known as Pandita Pāṇijāta, who was proficient in all the Śāstras and Āgamas, and who was the head of the Nandi *gana* of the Aruṅgulānvaya of the Nidambare *tirtha* of the 'Tīyan-gudi'. He was also the *guru* of Rakkasa Ganga, the father of Cattaladevī, and of Bīra Deva and Nannu Śāntara.¹

In a later record dated A D 1103 we learn that the same Śāntara lady, who is called "a cow of plenty to the glorious Jina congregation," along with her own sons Bhujabala Śāntara, Nannu Śāntara, and Vīkrama Śāntara, granted specified lands to the same Pañcabasadi. And opposite to that *Jmālaya*, in Ānandūi, she and Tribhuvanamalla Śāntara, as a memorial for the death of Bīrabharasi, laid the foundation stone of another *basadi*, pronouncing the name of Vādigharatta Ajitasena Pandita.²

Ladies of the Ganga royal family were also noted for their liberal endowments for the cause of the Jina *dharma*. For instance, in about A D 1112 Ganga Mahādevī, the *pat-lada mahādevī* (crowned queen) of Bhujabala Ganga Hemmādi Māndhātabhūpa, the king of Gangavādi and Meghuttī-Mandali 1,000, was one of such patrons of the *anekānta-mata*. She is styled in this record as "a female bee at the lotus feet of Jinendra." Her husband king Hemma had another consort named Bācaladevī who erected in Bannikere

1 E C VIII, Nr 35, pp 137-138, Nr 39, 40, pp 143-4

2 *Ibid*, Tl 192, pp 204-205.

a beautiful Jina temple. She was the disciple of Śubhacandra-deva of the Deśiya *gana*. For this *cātyālaya* which was an ornament in the Mandali 1,000, her husband, Ganga Mahādevī, and the principal officers together with the *Nāḍ-prabhus*, gave as a gift the village of Būdanagere in the same province and certain lands in Bannikere along with specified money payments. King Hemmādi, we may observe by the way, himself was a Jaina. It was he who had built a Jina temple at Kuntalāpura attached to the Krānūr *gana* of the Meṣapāsana *gaccha* and the Mūla *saṅgha*. His *guru* was Prabhācandra Siddhāntadeva. And one of his sons Satya Ganga in A D 1112 had built the Ganga *Jinālaya* in the Kurulī *tīrtha* granting lands to it to his *guru* Mādhavacandra-deva. These details are gathered from records dated A D 1112, 1113, and 1115¹. With such relatives who were devout Jinās, it is no wonder that Cātṭaladevī's benevolent deeds should have been so successfully carried out.

Another Śāntara princess who promoted the cause of the *anekāntamata* was Pampādevī, the daughter of king Taila and the elder sister of Vikramāditya Śāntara. Epigraphs highly praise this lady. "All the world filled with newly raised towers of painted *cātyālayas*, the ears of all the elephants at the points of the compass filled with the sounds of trumpets and drums in Jina festivals, all the sky filled with flags for Jina worship—Pampādevī shone everywhere with the glory of the Arhad *śāsana*. Considering the stories of Jinanātha in the well-known *Mahāpurāṇa* her earrings the bestowal of the four kinds of gifts to Jina *munis* her bracelets, devotion and praise of Jinapati her beautiful necklace, could king Taila's daughter care for the weight of ornaments on her person?" In one month she herself caused

1 E. C. VIII, Nr, Sh 60, 64, 97, pp 22-25, 35
M J 6

to be made Śāsanadevatē in the same manner as the famous Ūrvilakam had been constructed Pampādevī's foremost desire was the following—the performance of the *asta-vidhārccane*, the *mahābhisekam*, and *caturbhakti*. Her daughter was Bācaladevī who was reckoned to be a second Attimabbe. This devout and generous lady “was ever regular in morning worship at sunrise of the feet of Arhan.” Both mother and daughter, so we are informed in the inscription dated A D 1147, were the disciples of the illustrious Vādibhasimha Ajitasena Pandita. They and Vikrama Śāntara had the northern *pattāśāle* to the Ūrvilakam constructed.¹ We cannot make out whether Bācaladevī mentioned here was identical with her namesake to be mentioned later on, who was one of the two consorts of the Ganga king Bhuja-bala Permmādideva.

The credit of maintaining the *anekāntamata* was also shared by the wives of the great Jaina generals. Foremost among them was the wife of the celebrated Jaina general Ganga Rāja, Lakkale or Lakṣmīmātī. She was styled Lakṣmīmātī Dandanāyakitī. And she was the disciple of Subhacandra, who is described as “a Siddhanandi in philosophy.” Lakkale is described in a record assigned to A D 1118 as “the lady of policy in business,” and “the lady of victory in battle,” to her husband Ganga Rāja. She caused a new *Jinālaya* to be built in Śrāvana Belgola in about the same year.² It was to some of the Jina temples erected by her that Ganga Rāja, as we related in an earlier context, granted liberal endowments.³ Like her husband Lakkale bestowed the gifts of food, shelter, medicine, and

1 *E C VIII*, Nr 37, pp 141-142

2 *Ibid*, II, 130, pp 57-58

3 *Ibid*, II, 73, op cit

learning, and acquired thereby the name of being "a mine of auspiciousness"¹ Indeed, such was her unparalleled devotion that the scribe who wrote the epigraph dated A D 1121 asks the question—"Can other women in the world equal Laksmīyāmbike, wife of Ganga Rāja, in skill, beauty, and deep devotion to God?" In that same year, however, Laksmīmatī Dandanāyakīti adopting the *samnyasana* ended her life by *samādhi*, and her husband as an act of reverence, set up an epitaph (at Śravana Belgola) and consecrated it with great gifts and worship.²

Ganga Rāja, as we have already seen, had an elder brother whose wife was called Jakkanabbe This lady too was called *Dandanāyakīti*, obviously, as the late Mr Narasimhacharya suggested, after her husband's title.³ Jakkanabbe was also the disciple of Śubhacandradeva She was the mother of General Boppa After observing the vow known as *mokṣa-tīlaka*, she caused the god to be carved on the boulder Nōmbare (*Nōmbare-nayanade dēvaru*) and had it consecrated at Śravana Belgola in about A D 1120 In that same year a tank was built there by her.⁴ In A D 1123 she is praised in very high terms She "was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed, and as the possessor of pure conduct and many qualities"⁵

The same name Jakkīyabbe was also borne by the wife of another remarkable Jaina general Punisamayya This lady is likewise styled a *Dandanāyakīti*, and a record assign-

1 *E C* II, 127, p 56

2 *Ibid*, 128, p 56

3 *Ibid*, Intr, p 54

4 *Ibid*, 367, 384, 400, pp 160, 161, 170

5 *Ibid*, 117, p 48

ed to A D 1117 informs us that she constructed a stone *basadi* in Basti Hosakôte Krishnarājapēte tāluka, to the north of which her husband built the Mūlasthāna *basadi* attached to the Visnuvardhana Poysala *Jinālaya*. It was to this *basadi* which he built that, as narrated in another context, he granted specified villages. Another stone inscription found in the same place (Basti Hosakôte), we may incidentally note, asserts that the only women who could compare with her were Sītā and Rukmīnī¹.

The history of a Jina temple in Sembūr (mod Śambanūr) in the Dāvanagere tāluka, brings to light the devotion of another Jaina patroness. She was the Senior Dandanāyakīti Kāhyakka, the wife of Sūrya Dandanāyaka. This official was a minister-general under the viceroy Pāndya in the reign of the Western Cālukyan monarch Tribhuvana-malla Permmādi Deva. The Senior Dandanāyakīti having made a vow in A D 1128 constructed a beautiful Jina temple in Sembūr, and for the company of Pārśvadeva, the service of the god, and livelihood of the priests, gave specified lands as gifts to Śāntīśayana Pandita².

In A D 1139 we are introduced to three noble ladies whose pious deeds centred round the great stronghold Uddhare. The events to be narrated took place in the reign of the king Mārasinga of the Gangavamśa, who ruled over the Kuntala *visaya* in which was situated Uddhare. Under him was his son Ekkala, while the suzerain lord was the Western Cālukyan monarch Jagadekamalla (II, Permma) (A D 1138—A D 1150). The younger sister of king Mārasinga was Suggiyabarasī, whose *guru* was Māghanandi. She gave gifts of food to Jaina sages and decorated the Pañca *basadi* in Uddhare,

1 *M A R* for 1920, p 32

2 *E C* XI, Dg. 90, pp 68-69

granting lands in Savanabīlī for the same. After some time that estate was added to by Kanakīyabbarasī. Of this lady it is said that wherever there was no Jina temple, there she provided a Jina *mandna*, and wherever the Jina *munis* had no place which produced an income, she gave them grants. Mention is made in the same epigraph of Śāntīyakka, whose father was Kōtī Śettī and mother Boppavve. Her uncle was Boppa Dandanāyaka, and her husband was also called Kōtī Śettī. This person who made the *basadi* in Uddhare, is styled the "supporter of the Jina *dharma*". King Ekkala mentioned above, we may note in passing, was the disciple of Bhānukīrtī Siddhāntadeva of the Tīntrīṇīka *gaccha* and the Krānūr *gana*. He is said to have constructed the Kanaka *Jinālaya* in Uddhare, and given it over to the charge of his *guru* along with specific lands.¹

To this period belongs the saintly figure of Śāntaladevī, the queen of the Hoysala king Viśnuvardhanadeva. Lithic records found at Śīavana Belgola and elsewhere eulogize the beauty, skill, piety, and devotion of this remarkable queen. She was the eldest daughter of the Senior Pērggade Mārasingayya, a staunch Śaivite, and the virtuous Mācīkabbe, an ardent Jainā.¹ Her younger brother was Dudda Mahādeva, while her uncle was the Pērggade Singimayya.² An expert in singing, instrumental music, and dancing, she was also renowned for her beauty. An inscription dated A D 1123 praises her beauty in two exquisite verses.³ Her *guru* was Prabhācandra Siddhāntadeva, the disciple of Meghacandra Traividyadeva, of the Pustaka *gaccha* and the Deśīya *gana*.⁴

1 *E C VIII*, Sb 232, pp 35 36

2 *Ibid*, II, 132, pp 60, 73

3 *Ibid*, 131, p 58, text., p 57

4. *Ibid*, 132, p 60. He died in A D, 1145. *Ibid*, 140, p 67.

Queen Śāntaladevī's work to promote the cause of the Jina *dharma* was lasting. She was the cause of the elevation of the four *saṃnyas* (or creeds), and she delighted in gifts of food, shelter, medicine, and learning, and in the narration of stories relating to Jainism. It was she who had the image of Śānti Jinendra at Śravana Belgola made in A D 1123. In the same year she caused to be erected the Savatīgandhavārana *basadi* in the same holy place, and with the permission of king Visnuvardhana, granted the village of Mottēnavile (situation specified) to her *guru* for the worship of the god and food for ascetics in the same *basadi*. To this gift was added in the same year specified lands below the Gangasamudra¹. To the same *basadi* she (called in this record Cantaladevī) gave the village of Kāvanahallī (location specified), along with her younger brother Dudda Mahādeva, in order to meet the expenses of the god in the Vīra Kongālva *Jinālaya* (the situation of which is indistinct in the record)². All this work earned for her deserved praise. She was the "crest jewel of perfect faith," and "a rampart to the Jina faith"³.

True to the instruction of the Jina *dharma*, she died by the orthodox manner of *sallekhanā* in A D 1131 at the holy place of Śivaganga (thirty miles to the north-west of Bangalore). The inscription dated in that year continues to narrate that on her death, her parents too died. Of the death of her mother, we have some details. "The queen has attained to the state of the gods, I cannot remain (behind)", thus saying her mother Mācīkabbe, coming to

1 *E C II*, 131, 132, pp 60, 75

2 *M A R* for 1927, p 104

3 *E C II*, pp 60, 75. Read also *M A R* for 1917, p 10, for the work she did in Śāntigrāma, according to tradition

Belgola, adopted severe *śamnyasana*, and renouncing the world died. The half closed eyes, the repetition of the five expressions, the method of meditating on Jīnendra, the dignity of taking leave of relations, indicating *śamnyasana*, Mācīkabbe fasting cheerfully for one month, easily attained the state of the gods by *śamādhi* in the presence of all the blessed, among whom were Prabhācandra Siddhāntadeva, Vardhamānadeva, and Ravicandradeva. If the queen Śāntaladevī was an austere follower of the Jīna *dharma*, her mother was a still more pūitan devotee, and it is not surprising that the engraver Bōkimayya should inform us that "the whole world is extolling her (Mācīkabbe) and that it is impossible for the panegyrist to describe her"¹

The noble example set by the queen Śāntaladevī and her mother Mācīkabbe could not but have had a profound effect on the women of the times. Royal ladies showed how firm was the hold which the Jīna *dharma* had on the Hoysala House. King Viṣṇuvardhanadeva's daughter was Hariyabbarasi, who is called "the eldest younger sister of Kumāra Ballāla Deva," (i.e., king Narasiṃha I). She was a devout Jainā, and the wife of the lord (*vibhu*) Singha, and the lay disciple of Gandavimukta Siddhāntadeva. In Hantīyūr in Kodanginād she caused to be erected in A.D. 1129 a lofty *cātīyālaya* with *gōṇṇas* surmounted by rounded pinnacles which were set with all manner of jewels. And to provide for the repairs, etc., of this temple, she obtained land freed by the Hoysala king her father, from Cinna of Gutti and the fisherman Bamma at a special price, granting it to her *guru* named above.²

Other examples of unvarnished devotion among royal

1 *E. C.* II, 143, pp. 73-74

2 *Ibid.*, VI, Mg., 22, pp. 62-63

ladies may also be given here Jakkavve or Jakkale was the wife of Cāvimayya, the Great Minister and Senior Betel-bearer of king Narasimhadeva Hearing that Heragu was praised by all as a good place, she had a *basadi* built there dedicated to Cenna Pārśvanātha to which she granted land, after having made an application for the same to the Hoy-sala king Narasimha, in the presence of all the chiefs of that locality Her *guru* was the learned Nayakirti Siddhanta deva, who was "skilled in all grammar, in logic, in poetry, in composing verse with purpose, in philosophy in religious lore, in worldly wisdom, in all arts, (and) in agreeable speech"¹

Māciyakke, the wife of the Commander Īśvara, who has already figured in the above pages, was another lady who set a good example She was the daughter of Sāhani Bittiga, and the disciple of Gandavimuktadeva She was considered to be the protector of the creeds of the four castes In the holy place of Māyadavalal she had a Jina *mandira* made for which she presented a tank called Padmāvatikere along with specified land in about A D 1160²

To the same reign of king Narasimha is to be assigned the work of Siriyādevī, one of the wives of the feudatory Sāmanta Gōva about whom too we have narrated a few details in the preceding pages From the pedestal of the Visnu image in the Ranganātha temple at Huliyūr, Chikamagalūr tāluka, we learn that she caused a Jina image to be constructed in the *basadi* at Huliyūr obviously at the instance of her *guru* Candrāyanadeva³

1 E C. V, Hn 57, p 16

2 *Ibid*, XII, Tm 38, p 10

3 M 4 R for 1918, p 45 There is no Jaina image now in this Hindu temple

Lest it may be supposed that the example thus set by the noble ladies had hardly any effect on the mass of the people, we may proceed to give a few instances of Jina devotees among the citizens of the Hoysala Empire. A rare type of a strict adherent of the Jina *dharma* was Haryyale who, as is related in a record assigned to A D 1174, called her son Bhūvaya Nāyaka, and said—"Even in your dream think not of me but think of *dharma*. Always perform *dharma*, for by doing so you will reap the rewards (named)—thus, Bhūvaya Nāyaka, do I beseech you. That both you and I may obtain boundless merit, make a Jina temple, Bhūvi Deva. Always honour the friends of my god, and take special care of your junior uncle." After this, anointing Jinapatī, she received the sandal water with the resolve to wash away her sins. Then, in the presence of the feet of Jinendra, repeating with a loud voice the five words, without forgetting them, Haryyale, by means of the tomb died ¹. And like her in the same year died Hariharadevī, the disciple of Candrāyanadeva ².

In the succeeding generations, too, it was the ladies of the higher rank that set the example. The Senior Hērggaditī Acaladevī was the wife of the Śaivite General Candramaulī. She had become pre-eminent for the four traditional gifts she gave. The learned Nayakīrtī was her *guru*. She had a fine *Jmālaya* dedicated to Pārśvanātha constructed in Śravana Belgola, and it was to this temple, as we saw in an earlier context, that on the application of Candramaulī the king Ballāla gave the village of Bammeyanahallī. And the merchants (*nānādeśīs*) together with the representatives of the *nādu* and the *nagara* (the city corporation) likewise

1 E C XII, Tp 93, p 60

2 *Ibid*, Tp 94, p 61

granted specified money dues for the maintenance of the temple. These gifts were received by Nayakīrti's disciple Bālacandradeva in A D 1182¹. In the same year the Hoy-sala king added the village of Bekka to the above gift².

Somaladevī was the wife of the devout Jaina minister Ēcana. She too had a *basadi* erected in A D 1207 in Belagavattinād for the worship of which she granted specified lands³.

The sincerity of purpose which lay behind the lives of the common people is seen in the numerous cases of self immolation by the rite of *samādhi* towards the end of the twelfth and the beginning of the thirteenth century A D. In about A D 1190 Śāntiyakka or Śāntale, the daughter of Sankaya Nāyaka and Muddavve, and the disciple of Nayakīrti, attained salvation by this method⁴. Ten years later Mālavve, on hearing the news of the death of her daughter-in-law Caundiyakka, displayed the six virtues of devotion allowed for the females, and died by the same manner (in *circa* A D 1200)⁵. Jakkave, the disciple of Kamalasenadeva, in A D 1206, followed suit according to the prescribed method⁶. About six years later (in A D 1212) another woman of the same name but the daughter of Mandana Mudda, and the wife of the renowned Bharata, won celebrity in a like manner. "Through imbibing the

1 *E C* II, 327, pp 136-139, see also 331, p 140, V, Cn 150, pp 192-193, op cit

2 *Ibid*, II, 256, p 115

3 *Ibid* VII, Sk 320, p 115

4 *Ibid*, Sk 200, p 127

5 *Ibid*, XII, Gb 5, p 17

6 *M A R* for 1929, p 126. This corrects *M A R* for 1911, p 46

nectar of Jina teaching, having given up the false impressions of the mind, and being filled with desire to attain to the purity set forth in the doctrine, having given up all, saying, 'Not so much as a gain is mine', Jakkavve thinking on her god, came to a decision. Thus placing herself at the lotus feet of Jina, fixing her eyes on the tip of the nose, and listening to the words of the Āgama, with ears and eyes having completed *samnyasana*, by the rite of *samādhi*", Jakkavve died ¹

1 E C VII, Sk 196, p 123.

CHAPTER VI

POPULAR SUPPORT

The policy of the Jaina leaders explained—
 The importance of the commercial classes called
Vira Banajigas—Harmonious relations between
 the Jainas and the non-Jainas—Examples of
 devotion among citizens—Prominent Jaina
 centres enumerated Śravana Belgola—
 Paudanapura—Kopana—Digression Identifi-
 cation of Konkanapulo with Kopana—Cikka
 Hanasoge — Pombucca — Kellengare — Balli-
 gāme — Kuppatūr — Uddhare — Heggare —
 Sringeri — Kolhapur — Bandanike — Dorasa-
 mudra—Arasiyakere—The Jainas as town-pla-
 ners

EVER since the advent of Jainism into southern India, Jaina *gurus* had striven as much for their ancient religion as for the interests of the country. And in this they had wisely had recourse to a policy which appealed to all classes of people. From the foregoing pages it must have been apparent to the reader that the methods adopted by the Jaina sages to gain their ends were, indeed, well devised and comprehensive. By playing the part of king-makers, they had secured for generations royal patronage. Winning over the feudal lords and the great commanders assured them of success in the various provincial seats over which these high officials were placed. And the next element to be brought within the fold of the Jina *dharma* was the popu-

lace Here too the Jaina leaders showed the practical side of their philosophical teachings by securing the allegiance of the most important section of the middle classes—the Vīra Banajigas and the commercial classes, whose financial aid was of inestimable value for the cause of the *anekāntamata*. With the immense wealth of which the Vīra Banajigas were the traditional custodians, the Jina sages had magnificent *Jmālayas* and images constructed. The spectacular effect of these noble monuments together with the active support which kings, feudatories, royal ladies, and generals gave Jainism, must have been greatly responsible for the popularity and strength of that religion throughout the land. But the most practical means which they adopted to win for themselves the allegiance and devotion of the masses was that relating to the four gifts of learning, food, medicine and shelter—the primary needs of humanity. The insistence of these gifts on the part of the richer sections of the people must have had the inevitable effect of drawing to the Jina fold the larger sections of the populace among whom Jainism had made rapid strides from the ninth onwards till the fourteenth century A.D.

Profound Jaina teachers had certainly contributed to the strength of the Jina *dharma* in the early centuries of the Christian era. But it is only when we come to the ninth century and after that we meet with the widespread prevalence of the *anekāntamata*. This will be evident when we have narrated a few details concerning some of the most important Jaina centres. Among these figures Cikka Hanasōge a lithic record of which assigned to A.D. 910 refers to a remarkable citizen. It was in the reign of Ereyā, evidently the Ganga king Ereyappa, when a Jaina teacher named Elācārya, who subsisted on water for one month, died by *samādhi*. It is in connection with the death of this teacher that we come

across Astopavāsa Kalnele Devar who set a *nisidhi* in memory of his *guru*. This person is described as having been a *moving līṭha* suggesting thereby that he was a citizen of exceptional piety.¹

Evidence concerning the genuine endeavours made by the people to perpetuate the Jina *dharma* became more and more prominent in the succeeding generations. In about A.D. 1060 during the reign of the king Kacchara Kandarpa Senamāra, Niravadyayya was granted Mahendravolalu. This citizen was the disciple of Mahadeva Bhalāra of the Devagana and the Pāsānānvaya. Niravadyayya erected a *Jinālaya* after his own name on the Melasa rock, and bestowed on it the village he had received from the king. And the representatives of the adjoining country called the Edemalc 1,000 granted each from their paddy fields a specified measure of rice.²

The real clue to the understanding of the high position which Jainism held in the land is seen in the ardour and devotion of the commercial classes. One of the powerful officials of the king Vīra Śāntara Deva in A.D. 1062 was the Pattanasvāmī (Lord Mayor) Nokkayya Śetti. This commercial magnate constructed the Pattanasvāmī *Jinālaya* in Humcca for the worship, etc., of which he presented the village called Molakere which he had bought from the king for 100 *gadyānas*. The donce is called the *Sahadharmā Sakalacandradeva*, but Nokkayya's *guru* was Divākaranandideva. Nokayya, who had the title of *Samyaktva-vārāsi*, had images of the Jina gods in

1 *M A R for 1913-1914*, p. 38. The late Mr. Narasimhacharya identified the *guru* mentioned here with his namesake spoken of in another record as having been the disciple of Śrīdharadeva.

2 *E C VI Cm 75*, pp. 43-44.

gold, silver, precious stone, and the five metals constructed in Māhura, together with five large tanks named Śantagere, Molagere, Pattanasvāmigere, and Talavindegere. Further by spending 100 *gadyānas* he made the Ugure stream enter the Pāgimaga tank¹. The beneficial works of Nokkayya Setti, therefore, were not confined merely to works of religious merit but to those which brought much material good to the people.

The king rewarded such benevolent persons. And, as the same epigraph relates, Nokkayya was presented with a badge (*ṣaṭṭa*) of gold by his king for his good works². And another inscription dated about A.D. 1077 relates that he was styled "a portable *tīrtha* in the middle of the forest the Śāntalī country", a Kānīna in making gifts of food, shelter, medicine, and learning", and an ocean of good character. This latter record informs us that he erected another Jina temple also in Humcca, called the Tīrthada *basadi*, for which the next Śāntara ruler Tailapa Deva granted the village of Bījakana Bayal as an endowment. It is from this record that we learn that this *guru* Divākaranandi, who possessed the five *mahākalyānas*, the eight *mahāpratihāryas*, and the thirty-four *atīśaysas*, who was well versed in both Siddhāntas, wrote a *vr̥tti* in Kannada to the *Tattvārthasūtra*³.

The importance of the commercial classes is also seen from the fact that well known Jina temples were entrusted to their charge. For instance in A.D. 1195 the Nagara *Jmālaya* at Śravana Belgola, which had been constructed by the minister Nāgadeva, was placed in the custody of the Vīra Banajigas

1 & 2 E.C. VIII, Nr. 58, pp. 153-154

3 *Ibid* Nr. 57, p. 153

of the locality This is proved by the concluding lines of the epigraph which run thus—"The merchants who were the protectors of that *Jinālaya*, born in the eminent line of Khandali and Mūlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels (*viz*, *samyak-jñāna* [right knowledge], *samyak-darśana* [right faith], and *samyak-carita* [right conduct]), the merchants residing at the holy Belgola acquired celebrity on earth"¹

For more than a century this noble monument continued to be under the protection of the Jaina merchants of the same *tirtha* This is proved by the records dated A D 1279 and A D 1288 In the former it is said that the Pūjāris of the Nakhara *Jinālaya*, agreeing among themselves, gave a deed to all the merchants of Belgola in which the priests promised the merchants to carry on all the services in the Nagara *Jinālaya* "agreeable to the scale fixed by the merchants"

The latter epigraph dated A D 1288 is more explicit on the question of the direct control exercised by the merchants of Sravana Belgola in the management of the Nagara *Jinālaya* All the jewel merchants of that place and Jinanāthapura agreeing among themselves, signed a deed by which they unanimously gave for the repairs of the temple of the god Ādi of the same *Jinālaya*, certain specified duties The penalty imposed on those who violated this agreement and the signatures of the merchants clearly prove the corporate nature of the deed The penalty is expressed thus—"If one denies or conceals (his income) in this matter, his race shall be childless, he shall be a traitor to the god, a traitor to

1 E C II, 335, p 143 See also *ibid*, Intr, p 33, n (1)

the king, and a traitor to the creed" The deed was signed by all merchants, and it included their sign-manual-Śrī Gommata¹

Piety sometimes was combined with learning There were two brothers named Māci Śetti and Kālī Śetti in the reign of king Ballāla I The elder Māci Śetti was learned in logic and grammar, able in commentating, supremely wise in all the sayings of the scriptures, and celebrated for devoting his wealth to works of piety His equal in liberality was his younger brother Kālī Śetti For the Nakhara *Jinālaya* of Belgola they granted lands (specified) together with customs dues in A D 1078, and to these the Śettis of the locality added further grants of land²

The good feeling that existed between the followers of the Jina *dharma* and those who belonged to the other religions which must have been apparent to the reader from the preceding pages, is further borne out by the following instances of devout Jinas helping the benevolent work of Brahmans Padmōja, who is described as "the frontal ornament of sculptors, a bee at the lotus feet of the Sarasvatī *gana*, and a worshipper of the feet of Jina", was the official who advertised the grant of land for a *satra* (alms house) made by Divākara Sarvātithya the chief of the Brahmans of the *agrahāra* of Īsavura in Hosavūr in A D 1080³ About the same year Bineya Bammū Śetti built and endowed a *Jinālaya* in Sīkārpura, and erected a *satra* for the thousand Brahmans of an *agrahāra* the name of which is effaced in the record⁴

1 *E C* II, 336, p 144

2 *Ibid*, XII, Tp 101, pp 61-62

3 *Ibid*, VII Sk 293, p 149

4 *Ibid*, Sk 8, p 39

Such spontaneous liberality was appreciated by the State. The following example further proves our assertion. Nokkayya was the son of Poleyamma and Keleyabbe¹. Once when he was in Tattekere, the king Tribhuvanamalla Ganga Permmādi Deva paid a visit to that town in A.D. 1085, and gave him the whole of the government of that city. The great minister, Senior Pērggade Nokkayya, who was the disciple Prabhācandra Siddhāntadeva of the Mesapāsana *gaccha*, enlarged a tank, formed paddy fields, erected a temple, and established places for distribution of food. He built a *basadi* with the big tank of Tattakere surrounding it. His elder son Gujjana was opposed to it, but on the latter's death, Nokka Perggade erected two Jina *basadis* in Harige and Nelavatti. And when Nokka's second son Jinadeva too died, the ruler Ganga Permmadi himself, as a reward for Nokka's liberality and boldness, for the two *basadis* which the latter had built, granted the following royal rewards—the royal insignia of two horses, canopy, *cāmaras*, and big drums, along with the *gāvundavrtti* of eight specified villages, twenty horses, and 500 slaves together with the fixed rent of the villages, (named), free of all imposts, as a perpetual gift.

The Great Minister Pērggade Nokkayya's liberality was now doubled. He erected four *basadis* and granted specified lands for the Sthanāpati of the Jina settlements belonging to the Gana *gaccha*. And once again the generous monarch granted the shop-tax and customs dues of Tattekere to his

1 He is not the same as Paṭṭanasvāmi Nokkayya mentioned above, since the latter is called the son of Ammana. E. C. VIII Nr. 57, p. 153. Moreover the difference in the names of their *gurus* is to be also noted in this connection.

liberal minister ¹

Not officials alone but merchants of the royal household and other high dignitaries as well were responsible for the continuance of the Jina *dharma*. Bhujabala Garaga Permādi, Bamma Gāvunda, Bittideva, and the Nāḍ-prabhu whose name is not given in the record dated A D 1111, granted specified land for a *basadi* in Shimoga along with six houses and an oil mill ². Their work was insignificant when compared with what the royal merchants (*rāja-śreṣṭhi*) Poysala Śeṭṭi and the graceful and sagacious Nēmi Śeṭṭi did in A D 1117. They were the royal merchants to king Poysala, and were famous as "the warm supporters of the Jina *dharma* (which) spread widely (over the earth)". For the Jina temple and a *mandāra* (which was a car-like structure sculptured on all sides with fifty-two Jaina figures, supposed to represent the island of Nandīśvara) which their mothers Mācīkabbe and Śāntīkabbe had caused to be constructed, Poysala Śeṭṭi and Nēmi Śeṭṭi made suitable gifts ³.

Some interesting details concerning Hoysala Śeṭṭi are available in epigraphs. He had the title of *Tribhuvanamalla Caladanka Rāva*, and his wife was called Caṭṭīkabbe. This lady was a devout Jaina who delighted in the four kinds of gifts. When in about A D 1130 her husband, after bestowing the title *Caladanka Rāva Hoysala Śeṭṭi* on Malli Śeṭṭi of the Passport Department (*yundigeya*) of Ayyāvole, died by the title of *sallekhanā*, she caused an epitaph to be made as an act of reverence to her husband and her son Būcana ⁴.

1 *E. C.* VII Sh 10, pp 11-12

2 *Ibid*, Sh 89, pp 34-35

3 *Ibid*, II, 137, p 64, and *ibid*, n 1

4 *Ibid*, II, 159, p 78. See also *ibid* Intr p 55, 402 dated A D 1138 where Hoysala Śeṭṭi's son is mentioned. *Ibid* p 170

The ordinary title *Caladanka*, however, was borne by other merchants as well. Thus in A.D. 1120 *Caladankavāra* Hede Jīya along with two merchants who bore the same name Māci Śetti, and another merchant called Madī Śetti, repaired a pit to the right of Gommateśvara at Śravana Belgola granting dues for the same.¹

The commercial classes were not the only adherents of the Jina *dharma*. The agricultural sections of the people too were devout Bhavyas. When in A.D. 1154 Pārisvasena Bhattāraka repaired the ruined *basti* of Śāntinātha at Holalkere, and when the grants made by Voddama Gauda and others had been interrupted, it was that Gauda's sons (named) and others who petitioned the government official Pratāpa Nāyaka, after paying 100 *gadyānas*, to grant the lands behind the Hiriyakere tank and the tribute from the houses of the citizens for the worship and offerings of the Śāntinātha *basadi*.²

But it must be confessed that from the practical point of view the piety of the Vīra Banajīgas was more important for the cause of Jainism than the devotion of the Gaudas. This will be evident when we examine a few inscriptions of the latter half of the twelfth century. The earliest among these is that dated A.D. 1165 relating to the construction of a *Jmālaya* by the Śilahāra general Kālana mentioned in an earlier connection. The protectors of the public charity made by the Raṭṭa king Kārtavīrya and others, were the Vīra Banajīju merchants and their leaders, the 500 Svāmīs of Ayyāvole and the 1,700 Gavare, Mummuridanda, Ubhaya-nānādeśīs, and the Tāla-samasta of Ekkasambuge who, in addition to the above duty, unanimously agreed to

1 *E. C.* II, 377, p. 162

2 *Ibid.* XI, Hk. 1, p. 115

pay certain specified dues for the worship, etc., in the *basadi*.¹ For the worship of the splendid Jina temple at Māgudi constructed by Śāṅkara Sāmanta in about A D 1182 which we mentioned in connection with Rēca Dandanātha's endowments, the Banañju of the four places and the Mummuri Danda granted certain specified dues on the value of the treasures brought by all the merchants of various countries.² And in A D 1195 a dancing hall and a stone pavement in front of the god Kamatha-Pāṇṣvadeva at Śravana Belgola, we may be permitted to repeat, constructed by the Pattanasvāmī Nāga-deva were likewise entrusted to the charge of the merchants born in the eminent line of Khandali and Mūlabhadra, and skilled in conducting various kinds of trade with many ports, but residing at Śravana Belgola.

The popularity of the Jina *dharma* among the masses is seen from the many examples of devotion met with in the lithic records. In A D 1199 the god Mallikāmōda Śāntinātha of the Hiriya *basadi* at Balligāme stood in need of voluntary aid. Heggade Hiriyanṇa, the *Adhikārī* of the city, and a few others (named) granted certain customs dues to the priest Padmanandideva for the worship in the *basadi*. This was in the reign of king Ballāla II + Honni Śetti and other Bnavyas of Śāntigrāma in the Hassan district, in the reign of the same monarch, set up in about A D 1200 the image of Sumati Bhattāraka of the Inguleśvara *baḷi* and the Deśiya *gana*.³ Malli Śetti had the outer wall of the Ādiśvara *basadi* of Nittūr in the Gubbī tāluka, adorned with

1 *M A R* for 1916, p. 49

2 *E C* VII SK 197, p. 127

3 *Ibid*, II 335, p. 143

4 *M A R* for 1911, p. 46

5 *Ibid* for 1917, p. 60

images all round in about A D 1219¹

In the thirteenth century A D, too, the aidou of the citizens for the cause of the *anekāntamata* never flagged. Paduma Śettī was a typical Bhavya. Possessed of all good qualities, he was devoted to stories relating to the *Sad-dharma* (i.e., Jainism), delighting in the four kinds of gifts. His son was Gommata Śettī, who in A D 1131 gave specified sum of money for the worship of Gommatadeva at Śravana Belgola. This was in the reign of the Hoysala king Narasimha II.²

Gangeyana Māra's charitable endowments were more creditable. He was the disciple of Nēmi Pandita of the Vānada-bali, Pustaka *gaccha*, and the Mūla *sangha*. His great work was the construction of the Pārśva *Jmālāya* at the top of the rock to the south of the Badara tank on the inaccessible hill-fortress of Nidugal which had the other name of Kālāñjana. This *basadi* was also named Jōgavattige *basadi*. For the daily worship and distribution of food in this *basadi*, Gangeyana Māra and his wife Bācale obtaining lands from their royal master the Cola ruler Irungola Deva, granted them, while some of the neighbouring cultivators granted specified betel leaves, arecanuts, and oil for the same purpose³.

Purchasing land and freeing it from all obligations and bestowing it as charitable endowments for the Jaina institutions was a noteworthy feature of the times. Having purchased specified lands at Matliyakere from the *Mahāmandā-*

1 *E C* XII Gb 8, p 17

2 *Ibid*, II 186, p 90

3 *Ibid*, XII Pg 52, pp 124-125. The image of Pārśvanātha in the same Pārśvanātha *basadi* on the Nidugal fort was constructed by the Bhavyas of Bellumbatte, who were also the disciples of the same Nēmicandra Bhaṭṭāraka. *M A R* for 1918, p 45

lācārya Nayakīrtideva's disciple Candraprabhadeva, Śambhudeva and three others (named) granted the same for the milk offerings of Gommatadeva and the twenty-four Tirthankaras at Śravana Belgola in A D 1273 in the reign of the Hoysala king Narasimha III ¹ Likewise in A D 1280 in the reign of the same monarch, all the farmers of Arakottāra having freed the *basadi* of that locality from all the obligations of money payments, granted the water-rate, alms, house-tax, poll-tax, the *mcandi*, and other dues for the same *basadi* ²

The same procedure was adopted in A D 1282 when all the jewel merchants (*mānikya nagarangal*) of Belgola desired to make some endowments. Together with the royal *guru* Nēmicandra Pandita's disciple Bālacandradeva, these merchants, who belonged to the Balātkāra *gana*, and who were the disciples of the *Mahāmandalācārya* Māghanandi, purchased wet land from Bālacandradeva, and gave it along with other lands for the worship of the god Ādi of the Nagara *Jmālcyā* ³

If there were devout Bhavyas who could purchase lands and give them for the offerings in a *basadi*, there were also austere Jainas who could lay down their lives in the orthodox manner. Soma Gauda was the eldest son of Masana Gauda of Cikka Muguli, and the disciple of Śreyāmsa Bhattāraka of the Pustaka *gaccha* and the Hanasōge *bali*. When Soma Gauda died in A D 1280 by *samādhi*, his son Heggade Gauda not only set up a memorial stone but also gave lands (specified) for the eight kinds of worship in the local *basadi* ⁴

1 *E C II* 246, p 104

2 *Ibid*, IV Ch 84, p 10

3 *Ibid*, II 334, pp 141-142

4 *Ibid*, VI Cm 2, p 35 For an earlier example in A D 1132, see *ibid*, VIII, Sb 97, p 14.

In the reign of the next monarch Ballāla III, whose age heralds the Vijayanagara epoch, a large section of the people was still devoted to the *anekāntamata*. Bāhubali Śetti and Pāriśetti had constructed the Ekkōṭi *Jinālaya* which contained the god Padmaprabha. A tank was needed for the *Jinālaya* and lands to meet the expenses of worship. And Areya Māreya Nāyaka built the tank, while the lands below it were given as a gift to the *basadi* by various Nāyakas (named) of Kabbālu, along with the Jaina *gurus* Nēmicandra Pandita and Bālacandra mentioned above. These latter, we may note by the way, were the disciples of the *rājaguru* Nayakīrti. But we are unable to determine whether Naya-kīrti was the *rājaguru* of king Ballāla III. These details are gathered from a stone record dated only in the cyclic year Śrīṃukha Vaiśākha.¹

Nēmicandra mentioned above may be identified with his namesake spoken of in an undated and defaced inscription found at Tolalu. In this record it is said that the village of Navilūr was granted to that Jaina *guru*, for the services in the *basadi* at the same place, by Hiriya Mudda Gāvunda, Bili Gaunda, and fifty-two residents of that locality.²

Turning now to the various centres in and outside Karnātaka from where Jainism radiated, we find that, while most of them completely passed into the hands of the votaries of other religions, a few continued to remain strongholds of Jainism throughout all the ages. In the centres which fell into the hands of the non-Jainas, only mutilated Jaina images and broken slabs bear silent testimony to the once prosperous condition of Jainism in the country. The centres of Jainism may be divided into two groups—the major centres

1 *M A R* for 1927, p. 46

2 *Ibid.*, p. 44.

and the minor places of Jaina influence. We shall first enumerate the major Jaina strongholds, and then pass on to the description of the lesser places of importance.

From the earliest times when Jainism had first made its appearance in the south, it had followed a policy of widespread diffusion which soon secured for it great strongholds in the centre, north, south and west of modern Mysore. These were the following places—Śravana Belgola, Paudanapura, Kopana, Punnād, Hanasoge, Talakād, Humcca, Balligāme, Kuppātūi, and Vanavase. Of these two were undoubtedly renowned as *mahā-tīrthas*—Śravana Belgola and Kopana, while Paudanapura seems to have been one of the earliest places associated with the statue of Gommatesvara. The reader must have already surmised from the introductory remarks to this work that the traditions of the great Śrutakevali Bhadrabāhu are connected with Śravana Belgola and Punnād¹. The populous and wealthy region to which the entire *saṅgha* was directed, as is related in the earliest rock inscription at Candragiri assigned to A.D. 600, could have been no other than the northern part of Punnād itself². In Kittūi (Kirtipura), the capital of Punnād, Vasupūjyadeva of the *Tintrinika gaccha*, consecrated an image of Pārśvanātha in A.D. 1179³.

As regards Paudanapura we base our remarks concerning its importance on the Śravana Belgola inscription dated A.D. 1180 cited already in connection with the activities of Cām-

1 *E C II* 1, 2, 31, pp. 1, 2, 7. Read also *M A R* for 1912, pp. 3-9.

2 *E C II*, 1, p. 1. Salestorie, *Ancient Kingdom of Punnāṭta* in the *Indian Culture*, III, pp. 303-317.

3 *M A R* for 1913-4, p. 37. But all traces of Jainism in Punnād have been obliterated.

unda Rāya While narrating the history of the great image which that Minister-General had caused to be built, it was said that the Emperor Bharata, the son of Purudeva, caused to be made near Paudanapura an image of 525 bows in length, resembling the form of the victorious-armed Bāhubali-kevali, that after a lapse of time, a world-terrifying mass of innumerable *kukkulasarpas* grew around it, and that Cāmunda Rāya, on being advised that that place was inaccessible, determined to construct another image of similar proportions at Śravana Belgola¹

The Paudanapura mentioned here could have been no other than Podan, modern Bodhan, a village lying in Lat 18° 40' and Long 77° 53' in the Nizāmabād district of H. E. H. the Nizam's Dominions. It was the capital of the Rāstrakūta ruler Indravallabha, Nityavarsa, India IV (A.D. 915—A.D. 917). This village is now strewn with an array of antiquities, both Jaina and Brahmanical, which undoubtedly go to prove the antiquity of the place.² This fact of its having been the capital of the Rāstrakūta king in the first quarter of the tenth century A.D., and the fact that in one of the Śravana Belgola inscriptions it is said to have contained an image of Gommatesvara, suggest that long before the days of king Indravallabha, it had already come into prominence as a great Jaina centre. But in the reign of that Rāstrakūta king, a Vaisnavite temple was built there.³ Perhaps it is this fact of the *rājadhāni* of Bodhana having completely passed into the hands of non-Jainas, which explains why in the same age Cāmunda Rāya was informed that it was "an inaccessible" place.

1 E. C. II, 234, p. 98 op. cit.

2 & 3 Narsimhacharya, *Hyderabad Archaeological Series*, No. 7, pp. 1, 4, Seq.

Next in importance to Śravaṇa Belgola was the *mahā-tīrtha* of Kopana (mod Kopbal in the south-west of the Nizam's Dominions). This place has not yet been properly surveyed and examined¹. However the researches conducted since the days of Rice, enable us to give a meagre account of the *mahā-tīrtha* of Kopana. From the seventh century, A.D. till the sixteenth century Kopana was reckoned to be a holy place of the Jainas. But there are valid grounds to assume that it was a place of considerable importance to the Buddhist world before it sprang into fame as a *mahā-tīrtha* of the Jainas. Like some other holy places it passed from the hands of the Buddhists into those of the Jainas only to come into the custody of the Hindus afterwards.

The word Kopana has been derived from *kuppe* (hill, heap, elevated spot) + *ane* (situation, direction), signifying thereby its location on a hill top². This derivation seems to be correct in view of the fact that in some records to be cited pre-

1 This is admitted by Mr C Krishnama Charlu who, on behalf of the Government of H E H Nizam, conducted the first official survey of Kopana, although just before him, Mr Panduranga B Desai, M.A., had made personal investigations on his own initiative and discovered many interesting inscriptions in Kopbal and its neighbourhood. Mr Charlu's results are embodied in *Hyderabad Archaeological Series No 12 The Kannada Inscriptions of Kopbal*, while Mr Desai's in the *Karnataka Historical Review*, II, pp 11-15. The late Mr N B Shastri of Kopbal is said to have written an excellent paper on the antiquities of Kopbal, which seems to have been forwarded to the Hyderabad Archaeological Dept. This, however, is not accessible to me. The researches of Fleet and Naraśimhacharya should also be noted in this connection.

2 Desai, *K H R* II, p 15. But *ane*, according to Keśirāja, also means *sparśane*, touch. *Śabdamanidarpana*, p 314, (Kittel's ed Mangalore, 1899).

sently Kopana is styled the *hull of Kopana*. The modern name Kopbal seems to have been in vogue in very early times, since in an inscription also to be cited anon it is called Kuppāl. The identification of modern Kopbal with Kopana was first made by Rice, and it has been confirmed by recent scholars ¹

It was the same scholar who provisionally identified Kopana with Konkinapulo mentioned by Yuan Chwang (A D 635-A D 643) ² Rice gave no reasons for identifying Kopana with Konkinapulo, ³ but we are now in a position to state that his identification was correct. Yuan Chwang went from the Drāvida country northwards into a jungle and passing through an isolated city and a small town, after a journey of above 2,000 *li* towards the north-west, reached Konkinapulo⁴. He describes the country as being above 5,000 *li*, and its capital above 30 *li* in circuit. It contained more than 100 Buddhist monasteries and above 10,000 Brethren who were students of both the Vehicles. Close to the capital was a large monastery with above 300 Brethren—all men of great distinction. In the temple of this monastery was a tiara of Prince Sarvārthasiddhā (*i.e.*, Gautama Buddha), in the temple of another

1 *E C I* p 15, Desai, *ibid* p 13. Charlu *H A S* No 12, p 1

2 *E C V*, Intr p 15

3 On Konkinapulo, read Burnell, *I A*, VIII, 145-6, see also his *Elements of South Indian Palaeography*, p 33, ns (1) and (2) (2nd ed), Fleet, *I A*, XXII, p 113 seq, Burgess refuting Fleet, *ibid*, XXIII p 28, Beal, *Buddhist Records of the Western World* II, p 253, n (46), Rice, *Karnataka Śabdānuśāsanam* Intr p 15, ns (2) and (3), *My Gazetteer*, II, p 206, read also *Jl of the Bom R A S*, XI p 270, where the city of Konguna is mentioned in A D 1157, *Journal of the Bombay Historical Society*, II pp 237-239

4 Watters, *Yuan Chwang*, II p 238

monastery near the capital was a sandal wood image of Maitreya. To the north of the capital was a wood of *tāla* trees above 30 *h* in circuit in which was a tope where the past Four Buddhas had sat and walked for exercise. Near the capital on the east side was a tope which had associations with Buddha's preaching. To the south-west of the capital was an Aśoka's tope at the spot where the (*arhat*) Śronavimśatikotī made miraculous exhibitions and many converts, and beside the tope the remains of a monastery built by that Arhat ¹

From the above the following may be deduced —

(a) That in the second half of the seventh century A.D. Konkinapulo was noted for the many relics of Buddhism,

(b) That, on the whole, it contained many monasteries, which are styled by the Chinese traveller Buddhist monasteries, and

(c) That in its neighbourhood, as distinct from the monasteries, was an Aśokan tope

Now it is precisely in the village of Kopbal that the so-called Gavimatha and Pālkigundu Edicts of Aśoka have been discovered ². And it is only fifty-four miles as the crow flies that another Edict of Aśoka—the Maskī Edict—was discovered, while ninety-four miles from Kopbal was found the Erragudi Edict of Aśoka. These discoveries of Aśoka's Edicts in and around Kopbal prove beyond doubt that that place was of considerable importance in the days of the Mauryan Emperor. And they fully justify the epithets—*ādi-tīrtha*

1 Watters, *op cit*, II, p. 237

2 Turner, *The Gavimatha and Pālkigundu Edicts of Aśoka*
Hyderabad Archæological Series, No. 10

3 Charlu, *The Kannada Inscription at Kopbal*, p. 1.

and *mahā-tīrtha* given to it in epigraphs ¹

As regards the second point mentioned above, *viz*, that Kopbal contained many monasteries, tradition current at Kopbal today asserts that there were not less than 772 *basadis* in that place ² Hence current tradition connects Kopbal, not with Buddhism, but with Jainism

And, finally, Yuan Chwang speaks of the many relics of Buddhism at Kopana These no doubt have yet to be discovered, but the many ruins pertaining not only to Buddhism as narrated above, but also to Brahmanism and Jainism, that are found in and around Kopbal justify the statement of the Chinese traveller that that centre was noted for its sanctity ³

But here some objection may be raised against our assumptions Firstly, as regards the name Yuan Chwang gives it as Kongkin(kan)napulo which may have been another rendering of Kopanapura Secondly, the Chinese traveller does not give any detail concerning one special feature of Kopana—the hill-top and the dolmens in that village ⁴ While he speaks of the fertile nature of the country, the swarthy complexion of the people, of their rude and rough ways, and of their addition to intellectual and moral acquisitions, ⁵ he

1 Charlu, *The Kannada Inscription at Kopbal*, p 3

2 This detail we owe to Mr N S Rajapurohit and the late Mr N B Shastri See Charlu, *Kannada Inscr*, p 14

3 Mr Desai speaks of the Brahman inscriptions *K H R* II, p 12

4 These dolmens are called *Moreyana angadi*, meaning not, as Mr Charlu says, "the shops of the Mauryas", (*Kann Inscr*, p 1) but as Mr Desai correctly says "the stalls of the pygmies" called Morayas, *K H R* II, p 15 In support of Mr Desai, read Rice, *E C* XI, Intr p 32

5 Watters, *op cit*, II, p 238

says nothing about the little detail of the dolmens which would have settled once for ever the identity of Konkinapulo.

However we may all the same observe that, both on the strength of his own statements and on that of the lithic records, the description of the holy place as given by Yuan Chwang seems to point to a Jaina centre rather than to a Buddhist stronghold. In the first place, the Chinese pilgrim uses an epithet in regard to Śronavimśatikotī which is striking. He calls him Arhat Śronavimśatikotī, and he tells us that the latter constructed an image of Maitreya in Konkinapulo, that near the Aśokan tope was the spot where the same Arhat made miraculous exhibitions, that there were the remains of a monastery built by that Arhat, and that there was a tope in the neighbourhood of Konkinapulo which contained the relics of Śronavimśatikotī.¹ This Arhat Śronavimśatikotī was no other than the *bhikṣu* Śrotavimśatikotī,² who is said to have been born in a place which lay south-west of the capital of I-lan-na-po-fa-to country. While it is certainly admitted that the term Arhat was commonly applied in Buddhist canonical literature to Buddha himself and to transcendental beings, it cannot be understood how the Chinese traveller came to transform his *bhikṣu* into an Arhat. The only supposition is that, notwithstanding his close observation of the Digambara and Śvetāmbara Jainas in other parts of the country,³ Yuan Chwang seems in this one

¹ Watters, *op cit*, II, p. 237.

² On the wrong use of this name by the Chinese traveller, read Watters, *ibid*, II, pp. 180, 238.

³ Watters, *ibid*, II pp. 178, 180.

⁴ Watters, *ibid*, II pp. 2, 154, 155, 252. On the term Arhat used in regard to Buddha, read Rhys Davids, *Dialogues of the Buddha*, Part I, p. 2. See also *ibid*, pp. 63, 105, 138, 264, where the term is used in regard to laymen, the real Brahman, and priests of God (S. B. E. Vol. II).

instance to have confounded the Jainas with the Buddhists of Kopanapura

This supposition is strengthened when we note that in the seventh century A D Kopana was essentially a Jaina *tirtha*. Epigraphic evidence proves this. In the Halagēri stone inscription of the Western Cālukyan king Vijayāditya (A D 696-A D 733) mention is made of this great Jaina sanctuary ¹

A rapid survey of the epigraphs and one or two notices in literature conclusively shows that Kopana remained a great *tirtha* for the Jainas from the seventh till the sixteenth century A D. In the Ganjam plates issued by the Ganga king Mārasinga Ereyappa, and assigned by Rice to *circa* A D 800, we have one of the witnesses styled thus—Mādhava of Kup-pāl ². This may be taken to be the earliest variant of the name by which Kopana is known to-day—Kopbal. As Rice pointed out long ago, Kopana is mentioned by the Rāstrakūta monarch Nṛpatunga (A D 814—A D 877) in his *Kavirāja-mārga*, as one of the four cities in which the pith of the Kannada language was spoken. In this connection it is interesting to observe that in one of the stone inscriptions discovered near the grave of Kādalaralinga in the Mauna-kōḷe at Kopbal, in the characters of the same century (the ninth century A D), mention is made of the Rāstrakūta dynasty and of the monarch Nṛpatunga ³. Another stone

1 We owe this to the labours of Mr P B Desai, *K H R*, II, no 1, p 48

2 *E C IV* Sr 160, p 143

3 *Ibid*, I Intr p 15, *Kavirājamārga*, *Piṭhika*, V, 37. See also Charlu, *Kannada Ins*, p 2, *E I XII* 148. The late Mr Narasimhacharya disproved Fleet's contention that Kavīśvara, and not Nṛpatunga, was the author of *Kavirājamārga* (*I A XXIII* 258). Read *Kavcarite* I, pp 14, 17-20

4 Desai, *K H R*, II, no 2, p 12

inscription on the rocky side of Candramabandi or Vantikola in the same place, records the death of Sarvanandi, the disciple of Ekkacattugada Bhatāra in Śaka 803 (A D 881) ¹ To this period (the ninth century) may be assigned the death of Sukumārasena *mum* on the hill of Kopana (*Kopanādri*), mentioned by Cāmunda Rāya in his *Cāmundarāya Purāna* ²

When we come to the tenth century A D, we find Kopana-pura the seat of a branch of the Śīlahāras. It remained so till the thirteenth century A D. From the inscriptions discovered at Cinnamalli and Bankūr in the Gulbarga district and in Salotgi and Muttagi in the Bijapur district, we learn that the Selaras or Śīlahāras of this branch styled themselves *Kopanaṣuravarādhīśvara* and *Jimūtavāhanānvaya* ³

The eleventh century A D saw Kopana becoming still more conspicuous. This was because in addition to its having been a holy place, it was the seat of a great battle. Some pilgrims from Śrī Kopana *tīrtha* visited Śravana Belgola in about A D

1 Desai, *K H R* II, p 13. A Sarbanandi, the disciple of Paraviyaguru of Cākūr, is mentioned in a stone record assigned to about A D 750 by Narasimhacarya. *E C* II 36, p 8.

2 This was first pointed out by Rice, *Karnātaka Śabdānuśāsana*, Intr p 15, nos (1) and (2). Then Narasimhacarya referred to it quoting the passage in *Kavīcarite*, I p 48, n (1). Mr N S Rajapurohit also has come across this passage, and has added to it notices in *Aṣṭa Purāna*. So we are informed about Mr Rajapurohit by Charlu, *Kannada Ins*, p 14. For another inscription assigned to the tenth century A D mentioning the *guru* Jaṭāśingnandi and his disciple Cāvayya, see Charlu, *ibid*, p 8.

3 Only one inscription hailing from Śalotgi was noticed by earlier scholars, the others were discovered by Mr Desai Kielhorn—Sastri, *E I* IV, p 59, Desai, *K H R* II, no 1, p 48, Charlu, *ibid*, p 2.

1000¹ It is in connection with the redoubtable Cola king Rājādhirāja's and his younger brother Rājendradeva's conflicts with the Western Cālukyan king Someśvara Āhavamalla that we learn about the importance of this place. In one stone inscription it is called "the beautiful great *tīrtha* of Koppam"² This name was rightly identified by Rice with Kopana. Here was fought a great battle between the Cola king Rājādhirāja Deva and the Western Cālukyan king Someśvara Āhavamalla. The former was an irresistible warrior and had a great many victories to his credit. But he was an enemy of the Jainas, and a ruler of blood-thirsty disposition. The anti-Jaina propensity in king Rājādhirāja is proved beyond doubt by the Annigete stone inscription of Dhairwar which calls him a wicked Cola who had abandoned the religious observances of his family, penetrated into the Belgola Country and burnt the Jaina temples erected there by Ganga Permmādi (i.e., the Western Cālukyan ruler Vikramāditya VI, who was the younger son of king Someśvara I by a Ganga princess.) The blood-thirsty disposition of the Colā ruler is attested by the Someśvara temple

1 *E C* II, 475, p. 88

2 *Ibid.*, IX, Intr. p. 16 n. (3). And again in *My & Coorg*, p. 90. Mr. Charlu seems to suggest that Messrs. Kielhorn and Sastri were the first to identify this place. *Kannada Ins.* p. 2. This is wrong. It cannot be made out how Mr. Charlu failed to notice the works of Rice. Koppam was wrongly identified by Hultzsch with Kuppam and Koppa. *South Indian Inscriptions*, I, p. 134, II, p. 232. Rice refers to this wrong identification *E C* IV, Intr. p. 15, and n. (1). Mr. Charlu rejects it. *Kannada Ins.*, pp. 3-4.

3 Fleet, *Dyn. Kan. Dts.*, p. 441, Rice, *E C* IX, Intr. p. 17, *My & Coorg*, p. 90. Rice is incorrect when he calls Ganga Permmādi a Ganga king. See *E C* VII, Intr. pp. 19, 166, Sk. 83, p. 57, *HI* 14, p. 161.

record found in Gangāvara, Dēvanahallī tāluka, Mysore state, and dated A D 1046¹ In the great battle of Koppam which Rice assigns to A D 1052, king Rājādhīrāja was killed by the Western Cālukyan king Someśvara Āhavamalla But the valiant younger brother of that Cola ruler by name Rājendra-deva retrieved the prestige of the Tamil army, and inflicted such a crushing defeat on the Western Cālukyan king that the latter retreated in order² It is in connection with the great victory won by Rājendradeva that we learn that Koppam was “a beautiful *tīrtha*,”³

Its situation is given in another lithic record dated A D 1054 which, while repeating the earlier details of Rājendradeva's having terrified Āhavamalla at Koppam, informs us that that place was on the bank of the great river The “great river” (Pērāru) mentioned here has been identified with Hirehalla on the right bank of which Kopana is situated⁴

1 *E C IX Bn 108*, p 21, *My & Coorg*, pp 90-91 According to *E C VII Sk 118*, text, p 218, the death of Rājādhīrāja is to be placed in Śaka 976=A D 1054

2 *Ibid*, IX Bn 108, op cit

3' *Ibid*, X Kl 107, p 35, *ibid*, Intr p 15

4 We owe this accurate detail to Mr Charlu *Kannada Ins*, p 5 But Mr Charlu himself says that Koppal is situated on the left bank of the same stream¹ *Ibid*, p 1 If this identification of Pērāru is correct, it will be a unique instance of a mere *halla*, or stream, called by the name of “great river”¹ The difficulty may be solved thus the greatness of the *tīrtha* has been transferred to the stream itself Usually the Kṛṣṇa, called *Kaṇṇa-bemna* in Khāravēla's Hathīgumpha Cave inscription (*E I XX*, p 87), *Kara-benā* in the Nasik cave inscription, no 10 (*E I VIII*, p 78), and *Kṛṣṇa-bennā* in a Western Cālukyan inscription of king Vinayāditya dated A D 692 (which will be edited soon by Mr D B Diskalkar of Satara), is called Pērdore which name, as Rice has pointed out, has been sometimes

Inscriptions assigned to the same century (the eleventh century A D) reveal the names of Jaina *gurus* and their disciples, and show the great popularity of Kopana For instance, a stone inscription of the first year of king Vikramāditya informs us that Simhanandi Ācārya died by *saṃnyasana* The lay disciples of the latter (four in all) are named, while Simhanandi Ācārya's disciple Kalyāṇakīrti is extolled as one who had observed the *cāndrāyana*, and through whose administering of the law of Jina (Jina *śāsana*) many effected the *karma ksaya* (destruction of the evil effect of human action) Kalyāṇakīrti is said to have built the Jinendra *cutyālaya* at the spot where his *guru* Simhanandi Ācārya had died, and also consecrated the image of Śāntinātha in the village of Buccukundi¹ It is conjectured that the king Vikramāditya mentioned here was the Western Cālukyan monarch Vikramāditya V who reigned from A D 1009 till A D 1017² This is inadmissible It is more probable that the name refers to king Vikramāditya VI of the same dynasty, whose benevolent work as a Jaina we have already noted in this treatise

Evidence is not wanting to prove that Kopana continued to be a great Jaina centre in the twelfth century A D In about A D 1112 Kopana *tirtha* is said to be "distinguished

given to the Tungabhadra, and in two instances to Lakṣmanatirtha E C X. Intr p 18 n (1) For other notices of the battle of Koppam, read S I I, III, no 55, *ibid*, VII no 827 E I XII p 297, E C IV Ch 69, p 8

1 Charlu, *Kannada Inscr*, p 9 Mr Desai also notices the same but makes Ravicandra, Gunacandra, Abhayacandra, Kavicandra, and Desanacandra, Ajayanaridi respectively K H R II no 2, p 14

2 Charlu, *ibid*, p 9

among the millions of Jaina sacred places"¹ We have seen in connection with the great Jaina general Ganga Rāja that, as is related in an epigraph dated A D 1115, his liberality converted Gangavādi 96,000 into Kopana² The same is repeated in another stone inscription dated A D 1133³ Of his grandson Ēca Dandādhupa it is also said in A D 1134 that he made⁴ Jaina temples in Belgola like those in the *tīrthas* of Kopana and other places⁴ Another record dated A D 1135 of the same general, while repeating the above fact, calls Kopana an original *tīrtha* (*Kopana-ādi-tīrthadalu*)⁵ As is related in a record dated A D 1159 it was General Hulla that, as we noted in an earlier context, granted gifts to the assembly of twenty-four Jaina sages in the great holy place of Kopana (*Kopana mahā-tīrtha*)⁶ Gangavādi 96,000 shining like Kopana through the liberality of Ganga Rāja is again mentioned in A D 1184⁷ The wealth and sanctity of the place is further attested by a stone inscription found on the pedestal of a Jaina image in the Candranātha *basti* at Kopbal itself which calls it Śrī-Kopana *tīrtha*⁸

Belagavattinād is compared to Kopana in about A D 1205 because of the charitable work done by Ēcana⁹ The wealthy Kopana had in about A D 1206 a Senabova named

1 E C VII Sh 64, p 25

2 *Ibid*, II, 127, op cit

3 *Ibid*, V Bl 124, p 82

4 *Ibid*, V Ch 248, p 229

5 *Ibid*, II 284, p 166, text p 172 Cf Charlu, *op cit*, p 2

6 E C II 345, p 148

7 *Ibid*, IV Ng 32, p 120

8 M A R for 1916, p 83 See also Charlu, *ibid*, pp 11-12,

9 E. C VII Sk, 317, p. 154

Sāteya who wrote the stone inscription of that date¹ Stone inscriptions found at Kopbal, and assigned to the thirteenth century A D, mention the names of Śāntaladevī *basadi*, the Arasiya *basadi*, the Tīrthada *basadi*, and the Timmabbarsa-*siya basadi* at the same place²

° That Kopana did not lose its fame and importance in the fifteenth and sixteenth centuries A D is proved by later epigraphs In about A D 1400 Candrakīrtideva, Master of all Arts (*sakala-kalā-pravīṇa*) and the chief disciple of Śubhacandradeva, of the Mūla *sangha* and the Inguleśvara *baḷi*, caused an image of Candraprabha to be set up “intending it for his own tomb”³ Under the Vijayanagara Emperor Kṛṣṇa Deva Rāya the Great, Kopana was styled a *śīmā* It had been assigned by that monarch to the Treasurer Timmappayya for his *nāyakship* But in this age or before one of the famous Jaina shrines at that place had been turned into a Śaivite temple This is concluded from the same record dated A D 1521 in which the Treasurer Timmappayya is said to have granted the village Hīriyasindogī to the Cenna Keśava god of Kopana⁴ It has been surmised that this temple of Cenna Keśava was originally a Jaina temple from the fact that the temple still contains Jaina sculptures⁵ One of the greatest scholars of the sixteenth century, by name Vādi Vidyānanda, is said to

1 E C IX, Cg 45, p 175

2 Desai, *K H R* II no 2, p 12 Charlu, *ibid*, p 14 where Mr Charlu has based his remarks on the admirable note on Kopana supplied to him by the late Mr N B Shastry of that place

3 E C IV Ch 151, p 20 .

4 Desai, *ibid*, p 12 . Charlu, *ibid*, p 10

5 Desai, *ibid*

have won distinction thus in about A D 1530—In Kopana and other *tīrthas* he held great festivals with immense wealth, and by means of the rite of *dehāññā* in order to gain the reward of salvation, became famous¹ We shall see in a later context that in the first quarter of the sixteenth century A D Kopana still boasted of traders and merchants So that our account of Kopana may be brought down to the eighteenth century A D, we may mention here that, according to a stone inscription of Kopbal assigned to that century, Vardhamāna-deva, the disciple of Devendrakīrti Bhattāraka, had the image of Cchāyā Candranātha made and set up there²

There were other prominent Jaina centres as well Cikka Hanasōge in the Yedatore tāluka, which figures conspicuously in records ranging from the ninth century A D till the first quarter of the twelfth century,³ had at one time sixty-four *basadis* To-day, however, it is filled with ruins amidst which may be seen the beautiful *basṭi* built in the fine Cālukyan style⁴ In about A D 1080 a relative of Dāmanandī Bhattāraka, the senior *guru* of Divākaranandī Siddhāntadeva of the Pustaka *gaccha*, is said to have been the head of all the *basadīs* of the Cangālvatīrtha of Panasōge, and of the Abbe *basadī* as well as of the *basadī* of Balivane of Torenād⁵ It is interesting to note here that in an inscription assigned to the eleventh century and found in the Tīrthada *basadī* in the

1 E C VIII Nr 46, p 147 See below Chapter on Jaina Celebrities in Vijayanagara

2 Charlu, *Kannada Insc*, p 8 For another Kopbal, see M A R for 1924, p. 1

3 M A R for 1913-4, p 26

4 Ibid for 1912-3, p 18

5 E C IV Yd 23, p 55.

same centre, it is said that that *basadi* had been originally endowed by Rāmaswāmī of the Mūla *sangha*, Deśiya *gana*, and Pustaka *gaccha*, and the son of Daśaratha, and the elder brother of Lakṣmana, and the husband of Sītā and descended in the line of Ikṣvāku. The same *basadi* was afterwards successively endowed by the Śakas, Naḷas, Vikramāditya, the Gangas, and the Cangālvās, and then renovated by Samayābharana Bhānukīrti Pandita, the disciple of Nāgacandradeva of the Balātkāra *gana*.¹ We have had an occasion of noting the work of the Cangālva king Rājendra Cola Nanni Cangālvadeva in Hanasōge in an earlier context.²

An equally well known place in the ninth and tenth centuries was Pombucca (mod. Humcca), twenty-two miles to the north of Tīrthahallī in Nagar tāluka. We have already narrated how from the days of the founder of the Śāntara line, Jinadatta Rāya, in the ninth century A.D. and afterwards, Humcca was a Jaina centre. The most ancient temple in that place is called the Pāliyakka *basadi* constructed in about A.D. 878. The large Jaina *matha* and the Jaina temples dedicated to Pārśvanātha and Padmāvatī—the latter being the original and presiding deity of the locality—, and the finely executed Pañcakūta *basadi* attract even today large numbers of Jaina pilgrims from all parts of India.³ The Pañcakūta *basadi* was no other than the famous Ūrvīlākam which we described while dealing with the charitable endowments of the Śāntara princesses

1 *M A R* for 1912-3, p. 50. Cf. *E C*. IV Yd 25, p. 56. Rāma, the son of Daśaratha, is also mentioned in connection with another Jaina temple described elsewhere in this treatise.

2 *E C* IV Yd 26, 28, p. 56, op. cit.

3 *M A R* for 1929, pp. 6-7.

Cattaladevī and Pampādevī ¹

In the course of the description of the benevolent work of General Hulla, it was remarked that one of the centres where he built five great *basadis* was Kellangere. This, we may be permitted to repeat, was an original holy place, (*ādi-tīrtha*) formerly founded by the Gangas ². Evidence of the centre having been founded by the Gangas, however, is not forthcoming in history. But all the same there cannot be any doubt that the antiquity of Kellangere can be carried to at least two centuries earlier than the age of General Hulla. We prove this by the Lakkanna Bīranna stone inscription found at Bastihalli, Halebīd, and dated A.D. 952, in which the following is narrated—That in the reign of the Ganga king Bhūtuga (A.D. 938—A.D. 953), Ballappa captured Kellangere with the aid of archers. Moni (Mauni?) Bhattāraka, the disciple of Gunasāgara of the lineage of Kondakunda, was then in Kellangere. When Ballappa besieged that centre, Moni Bhattāraka, so it is said in the record, “gained the approval and affection of the world,” on which Kiriya Moni Bhatar, the disciple of Abhayacandra Pandita, erected a monument for him. It cannot be made out whether we are to infer that the (senior) Moni Bhattāraka valiantly withstood the attack on Kellangere by Ballappa, and that he died in its defence. This doubt arises from two considerations—the fact of the death of Moni Bhattāraka having been made immediately after the attack on that town by Ballappa, and secondly, from the opening lines of the praise bestowed on the Jaina *guru*, *viz.*, that praise was not to be given to the effeminate but (only) to the beloved, the treasury of virtues—Moni in Kel-

1 *M A R* for 1929, p. 7. See *above* Ch. V.

2 *E C II* 345, op. cit.

langere ¹

Let us now pass on to the other great centre—Balligāme. Throughout the eleventh century A D Balligāme figures as a prominent Jaina centre, although during the same age it was the home of all the different religious creeds. And of the various religious organizations that had made Balligāme their home, no doubt the Kālāmukha order deserves the highest praise. It is in connection with one of the greatest figures in Kālāmukha history, Vādi Rudraguna Lakulīśvara Pandita, that, as we said in the above pages, we come across statements pertaining to Jainas in Balligāme. In all likelihood the three great Jaina teachers Abhayacandra, Vādībhasīmha Vādīgharatta Ajitasena, and Vādīraja—whom Lakulīśvara Pandita defeated in disputation—, excluding others whose identity is still unknown, could only have been worsted by the great Kālāmukha teacher either in the court of the Western Cālukyan ruler Jayasimhadēva at Pattalakere or in Balligāme itself.

We presume that it was in the latter city that the disputation took place on the following grounds—In the first place, Balligāme by virtue of its having been the centre of the then existing creeds was pre-eminently suited to be the meeting ground of all the religious disputants. But a more valid reason in support of our assumption is that supplied by the stone inscription dated A D 1048, that is to say, only twelve years after the above inscription relating to the achievements of Lakulīśvara Pandita. The lithic record found in the Someśvara temple at Shikārpur, opens in the acknowledged Jaina manner. It deals with the work of the *Mahāmandaleśvara* Cāmunda Rāyarasa, who was the

1 E C V BL 123, p 80. See also Rice's note on *p̄m̄gālam* *ibid*, p. n (3)

viceroy of Banavasepura under the Western Cālukyan king Trailokyamalla Someśvara I (A D 1042—A D 1068) While in the royal city of Balligāme in A D 1048, the *Mahāmandaleśvara* Cāmunda Rāyarasa granted specified land in the same capital for the worship of a *basadi* of Kesavanandi Aṣṭopavāsi Bhalāra This Jaina *guru* was the disciple of Meghanandi Bhattāraka of the Balagāra *gana* connected with Jajāhuti Śāntinātha We shall mention later on the place occupied by the *Mahāmandaleśvara* Cāmunda Rāyarasa in the history of Jainism¹ We may well assume that Balligāme which possessed a *basadi* in A D 1048 may have been a Jaina centre in the days of Vādi Rudraguna Lakulīśvara Pandita

Our surmise is further strengthened by the lithic record dated A D 1068 which we have already cited above in connection with General Śāntinātha The work of that Jaina General may be recalled here, and we may observe that in Balligāme was the ancient Mallikāmōḍa Śāntinātheśa *basadi* which was built of wood and which in that year General Śāntinātha rebuilt in stone The Jaina *guru* who received a specified grant from the *Mahāmandaleśvara* Lakṣmarasa, the viceroy of the Banavase 12,000 province, was Māghanandi Bhattāraka who belonged to the Deśiya *gana* and Tālakolānvaya The concluding lines of the record are all defaced,² but they prove all the same that in earlier times Jagadekamalla Deva (evidently Jayasīma III, Jagadekamalla, who ruled from A D 1018 till A D 1042, and after him the Western Cālukyan king Ganga Permmādi Vikramāditya VI, both of whom have figured in this treatise), gave grants to the *basadi* in Balligāme The statement that "from of old" some land belonged to Nandana *basadi* (at Balli-

1 E C VII Sk 120, p 91 See also I A IV, p 181, Moraes, *op cit* pp 116-117

2 E C VII, Sk 136, pp. 103-104

gāme) appearing in the same epigraph, is a further proof that that centre belonged to the Jainas in the first quarter of the eleventh century A D ¹

Balligāme remained a Jaina stronghold in the eleventh and twelfth centuries A D We have to recount here the donations given to the Cālukya-Ganga-Permmādi *Jinālaya* in Balligāme by the king Vikramāditya VI, as recorded in a stone inscription dated A D 1077 cited by us already ² As regards the importance of the same city in the reign of the Hoysala king Vira Ballāla, we know from a lithic record dated A D 1199 that certain officers of the provincial government of Nāgarakhanda and Jiddulige 70, during the *régime* of 'Dandanāyaka Malliyanna remitted certain specified dues to Padmanandideva The object of this endowment was the continuation of the eight-fold worship of the god Mallikāmoda Śāntinātha in the Hiriya (*ie*, senior, in other words, ancient) *basadi* of the capital city of Balligāme Like many a great Jaina centre Balligāme today possesses no traces of Jaina worship except broken Jaina images ³

Another stronghold of the *anekāntamata* which was as well known as the former was Kuppattūr in the Sohrab tāluka This place figures in inscriptions of the eleventh

1 *E C.* VII Sk 136, pp 103-104

2 *Ibid*, VII Sk 124, *op cit*

3 *M A R for 1911*, p 46 Dr Krishna gives the text and translation of this inscription in full, and opines that the record may be assigned to the reign of king Ballāla III, and that Padmanandideva mentioned here may be identified with his namesake who died in A D 1313 (*M A. R for 1929*, pp 128-130) Another Padmanandideva has figured in a record of A D 1077 cited above

4 *M A R. for 1911*, p. 15.

and thirteenth centuries A D. It was here that in A D 1077 the Kadamba queen Mālala Devī constructed the Pārśvadeva *cātīyālaya* which we have described above. To the same Tintinika *gaccha* to which Mālala Devī's *guru* Padmanandi Siddhāntadeva belonged,¹ was attached Parvata, a *Jaina guru*, who is said to have had something to do with the consecration of the same Jina temple.² The same Jaina order held possession of the Kuppātūr *basadi* in the first quarter of the thirteenth century. Sāvanta Muddayya, who will figure in a later context, is said to have constructed a *basadi* in Kuppātūr in about A D 1207.

In the Banavasesenād were also other great seats of Jainism which have been mentioned in contemporary records. We have, for instance, Uddhare which was one of the ornaments of the Jiddulige country. Reference already has been made to the Kanaka *Jinālaya*, Pañca *basadi*, and the splendid Eraga *Jinālaya* in that famous town, as gathered from records dated A D 1139 and A D 1198 respectively.⁴

Heggare (about seven miles from Huliyyūr) in the Chitaldroog district was likewise noted for its Jaina structures. The Cenna Pārśva *basadi* of this locality was constructed in A D 1160 by Sāmanta Gova, as related in an earlier context.⁵ It is a simple but elegant specimen of Hoysala architecture.⁶ Here in A D 1163 died by the orthodox *saṃnyasana* rites Meghacandīa Bhattāraka, the disciple of Mānikyanandi

1 E C VIII Sb 262, pp 41-42, *op cit*

2 M A R for 1911, pp 40-41

3 *Ibid*, p 47. See *ibid*, p 20 for ruins of Jina images in Kuppātūr

4 E C VIII Sb 233, p 35, Sb 140, p 200, *op cit*

5 *Ibid*, XII Ck 21, pp 77-78, *op cit*

6 M A R for 1918, p. 19

Siddhāntadeva of the Deśiya *gana* and the Pustaka *gaccha* ¹ And when in A D 1279 Candrakīrti, who belonged to the same Jaina congregation, but who was the disciple of Maladhāri Bālacandra Rāvula, died by the same method, all the chief Bhavyas of Heggare had a monument made in his name ²

‘Another seat of Jainism was Śringerī. The one prominent *basadi* in this well known seat of Advaitism was the Pārśvanātha *basdi*. It cannot be made out when it was constructed. But by the middle of the twelfth century A D it had already become popular. For in A D 1149 certain donors who belonged to the Krānūr *gana*, are mentioned in a damaged record of that date found in the Pārśvanātha *basadi*. The *basadi* built in memory of Māri Śetti, who was descended from Vijaya Nāiāyana Śetti of Nidugod, in A D 1160, must have been a separate temple. To this *basadi* certain lands and customs dues were granted by the Banajamu (i.e., the Vira Banajigas) and the Nānādeśis ³. Dr Krishna mentions another inscription which contains only a salutation to Pārśvanātha, and belongs to the same date as that found in the Pārśvanātha *basadi* ⁵

To the same age should be assigned the importance of Kolhāpur as a Jaina centre. The credit of turning it into a *tīrtha* for the Jainas is to be given to the great philosopher Māghanandimuni, the disciple of Kulacandradeva. This we infer from a stone inscription dated A D 1163 of the

1 E C XII Ck 23, p 78

2 Ibid, Ck 24, p 79

3 M A R for 1934, pp 113-114

4 Ibid, for 1933, p 123. The late Mr Narasimhacharya opined that this was the earliest record found in Śringerī. M A R for 1916, pp 17, 83. But in view of the inscription dated A D 1149 cited above, that opinion is untenable.

5 M A R. for 1933, p 125

time of Māghanandī himself. The same source speaks of Pratāpapura of Kellangere which belonged to the Rūpanārayana *basadi* of Kollāpura of the Pustaka *gaccha*, the Deśīya *gana*, and the Mūla *sangha*.¹ A later record dated about A.D. 1200 informs us that Māghanandī Siddhāntadeva was connected with the Sāvanta *basadi* of Kollāpura. This *basadi* belonged to the same Jaina congregation as the previous one.²

Neither Kolhāpur nor Śringerī was so conspicuous as Bandanike, one of the most well known centres of Jainism. Today Bandanike (mod. Bandalike) is a village overgrown with teak trees, with a number of mutilated Jaina figures lying all about. But Bandanike, called in later records Bāndhavanagara and Bāndhavapura, was a seat of the Bhavyas so early as A.D. 902, when it was called a *tīntha*. In this year Bittayya, the Pērgade of the Nādu in the province governed by Lōkateyarasa, caused to be built in that holy place a *basadi* for which the viceroy and others granted specific villages as a gift. The interest of this stone inscription lies also in the fact that both Bittayya and his wife, who was the *gāmundī* of Bhārangiūr, renounced the world, evidently after the construction of the *basadi*. These events took place in the reign of the Rāstrakūta king Kṛṣṇa II, Akālavarsa.³

Bandanike sprang into fame under the scions of the Kādamba family. It was the capital of Boppa (or Brahma) Dēva. The god Śāntinātha of this city is praised thus in

1 *E. C. II* 64, op. cit.

2 *Ibid.*, II 386, p. 164. See also *ibid.*, Intr. pp. 61, 74, 85.

3 *M. A. R. for 1911*, p. 38. Dr. Krishna speaks of a record dated A.D. 918 found in the same place Bandanike (*M. A. R. for 1931*, p. 66) which I am unable to trace.

a record assigned to A D 1182 —“ With however much milk he is bathed, it disappears, though garlanded with flowers down to his feet, they vanish, though bathed with hot water, he on the contrary becomes cold—is this not sufficient to describe the greatness of Śāntinātha ? ” The Ācārya of this temple of Śāntinātha was Bhānukīrti Siddhānta of the Krānūr *gana*, Tintrīnīka *gaccha*, and Nunna-*vaṃśa*. He was the disciple of the learned Muncandra, who had published commentaries, made the science of grammar his own, adopted the rules of logic, explained poems and dramas, and despised the god of love. It was to this same Bhānukīrti that, as we related above, the General Rēca had granted a specified village as a gift. The *basadi* of Ratnatraya of Māgundi, of which Bhānukīrti was the priest, we may note, was the creation of Śankara Sāmanta, the first person in the kingdom of the ruler Boppa Deva. The temple thus built was so beautiful that it was praised by Sūryābharana, the Tripurāntaka Sūri of Balipura. And to both the Bhavyas and the devout followers of Śiva it was a source of joy.¹ It was to see this lovely *Jnālaya* that Rēca Dandādhiśa had come all the way from his own city, as we narrated in an earlier connection.¹

Bandanike is called a *tīrtha* in A D 1075 when the Western Cālukyan monarch Someśvara had made specified gifts to the Śāntinātha *basadi*.² The same epithet is given to it in A D 1204 when Kavade Boppa was its ruler. This officer is called “ half a Rēca in promoting the Jina *dharma* in the world ”. He belonged to the trading class, as his name Kavadya Boppa Śetti implies. He erected a *mantapa* for the god Śāntinātha. But he was not the only person who

1 *E C VII Sk* 197, p 126, op cit

2 *Ibid*, Sk 225, pp. 132-133.

was responsible for the prosperity of Bandanike as a centre of Jainism Śubhacandra Pandita, the disciple of Lalitakīrti Siddhānta, "raised up the *tīrtha* of Bandanike as its favourite *ācārya*", and he obtained the *pārūpatya* (or management) of the Śāntinātha *tīrtha*. And the Hoysala king Ballāla Deva's celebrated (Brahman?) minister Malla, "protected this Bandanike with affection". The remarkable spirit of goodwill which prevailed in the land in those days is seen in the manner in which provision was made for the worship and ceremonies of the god Śāntinātha of Bandanike to be described later on ¹

The Śāntinātha *basadi* of Bāndhavanagara figures also in A D 1207, when king Brahma of the Kādamba family ruled over it. The Jaina priest in charge of the *basadi* in that year was Anantakīrti Bhattāraka of the Krānūr *gana* and the Tintrinika *gaccha*. Mudda Sāvanta, also called Sāvanta Muddayya, was his disciple. He was an ornament to the kingdom of Ballāla Deva, a pious and liberal Jaina, and a worthy successor of Rēca Camūpati. He erected a *basadi* at Māgundi and granted lands to it. We have already seen how the same Sāvanta built a *basadi* at Kuppātūr ². Five years later in A D 1213 Śubhacandradeva, the disciple of Lalitakīrtimuni, died by the orthodox manner in the same holy place ³.

The Jainas could also boast of another great stronghold of theirs in the famous capital of the Hoysala rulers—Dorasamudra itself. This city comes into prominence as a Jaina centre from the time of the ruler Ballāla II. To the reign of this monarch we have to assign a stone record found in the

1 *M A R for 1911*, pp 46-47

2 *Ibid*

3 *E C VII Sk 226*, p 133

same capital, in which the death by *sallekhanā* of the Jaina merchant Nāmi Śetti is registered. The main ground on which this inscription is placed in the early years of the king Ballāla II is the fact that Nāmi Śetti is mentioned as the disciple of the Jaina *guru* Nayakīrti. Dr Krishna rightly identifies Nayakīrti with his namesake spoken of in a Śravana Belgola record.¹ But we have to fix the date of Nayakīrti in order to prove the validity of our assertion that Nāmi Śetti died in the reign of king Ballāla II.

This can be done by ascertaining a few facts concerning Nayakīrtideva. From the epigraphic evidence cited in connection with the great Jaina generals in the previous pages, it may be recalled here that Nayakīrti figures in many of the Hoysala records. This *guru* was the disciple of Gunacandra and the colleague of Mānikyanandi. Both these pupils of Gunacandra were great philosophers. Nayakīrti was "an emperor of philosophy", while Mānikyanandi was one who "had reached the other shore of the ocean of philosophy". Nayakīrti was "superior to the lord of Khacchara (Jimūtavāhana) and Bali in liberality, was superior to Meru and the famous Kailāsa in weight (dignity), was the *guru* of the praiseworthy Irungola, and a true *guru* of the whole world". He belonged to the Deśiya *gana* and the Pustaka *gaccha*. He is highly praised as one who was proficient in literature, the Jaina scriptures, and as "a crest jewel of good conduct". For he was one who "destroyed the three *śalyas*,² the three *gāravas*,³ and the three *dandas*."⁴ The same

1 *M A R for 1929*, pp 78-79

2-4 The three *Śalyas* are the following—*mithyā-śalya* (falsehood), *māyā-śalya* (fraud), and *mūdāna-śalya* (covetousness). The three *gāravas* are the following—*pañca-sunā* (cutting, grinding, cooking, carrying of water, sweeping), *stṛi-mohādī* (love of woman, etc.), and *parigraha* (land, house, cattle, grain, bipeds,

epigraph tells us that he died in Śaka 1099 (A.D. 1176-1177). On the strength of these facts, we may assign the event mentioned concerning Nāmi Śetti to a period before A.D. 1177 in the reign of king Ballāla II or earlier.

That quarter of Dorasamudra which contained Jaina temples was called Bastihalli. The *basadis* which lie in ruins in this village, as well as the inscriptions in its neighbourhood, enable us to conclude that Bastihalli was, indeed, a prosperous centre of Jainism under the Hoysalas. In A.D. 1236 the *guru* Sakalacandramuni, a disciple of Bāhubali Siddhānta of the Desiya *gana* and the Mūla *sangha*, after wandering through villages, cities, and hamlets, and causing Jainism to spread, at last died in the *cattyagrha* of the village of Bilicā (in modern Basavapattana of the Channagiri tāluka²) after starving himself for three days. At this all the Jaina citizens (*Bhavya-nagarangaḥ*) of the capital Dorasamudra erected a monument in his memory.¹ From the statement made above concerning this *guru*, it is not improbable that he had popularized Jainism in the country.

Of the three temples now existing in Bastihalli—the Pārśvanātha, Ādinātha, and Śāntinātha—we have a few details

quadrupeds, conveyance, bed, servants, vessels). The three *dandas* which are hurtful are—acts of body, speech, and mind. E.C., II, p. 22, ns. 1-3.

1 E.C. II, 66, pp. 22-23. On the basis of this the date given to inscription number 182 (*circa* A.D. 1200), p. 90 (*ibid*) should be changed to an earlier date. See also 187, 333, pp. 91, 140. In the latter record we are introduced to the solitary figure of Someśvara described as a son of Vira Ballāla—a statement which is not met with elsewhere. Nayakīrti's charter to the Jain merchants of Belgoḷa is also to be noted in this record.

about the last one¹ An inscription on the pedestal of the image in the Śāntinātha temple relates that in A D 1257 Vijayanna (descent stated) of Kothanādu and the Jaina merchants of Dorasamudra erected the temple of Śāntinātha It was attached to the Deśiya *gana* and the Pustaka *gaccha* The donors obtained the village of Hīraguppe (location specified) from the king Narasimha Deva III in A D 1257, and gave it over to Nayakīrti Siddhānta and his descendants²

The Jaina citizens of Dorasamudra witnessed a remarkable spectacle in A D 1274 Bālacandra Panditadeva of the Deśiya *gana* and the Inguleśvara *balī* and the Śrī-samudāya, was a learned and austere *guru* He had become famous in the world for his teachings on penance When he made comments on the *Sāraśatusta* and other works, his *dīkṣā guru* Nemicandra Bhattāraka listened Once Bālacandra announced to the four castes thus—"At noon (on the date specified) I shall enter the tomb", and he commanded them thus—"You should all obtain *dharma*, you must forgive me!" Having performed all the rites of *saṁnyāsana*, seated on *palyankāsana* (or couch), praising the forms of the *pañcaparamestis*, in a manner that gained the approval of his own and other sects, he suffered perfect entombment At which all the Bhavyas of Dorasamudra performing all the ceremonies suitable for the occasion, as a memorial for his departure, made images of that *guru* and of the *pañcaparamestis*, and setting them up, extended his merit³

Five years later (A D 1279) another great Jaina *guru* died

1 For a detailed account read *M A R for 1930*, pp 52, 55, 59

2 *Ibid*, for 1911, p 49

3 *E C*, V. Bl 131, p 87.

amidst equally orthodox circumstances. This was Abhayacandra Siddhāntadeva who, both according to the above records and the one under review, was the *Śrūta guru* of Bālacandra Panditadeva. It is said of Abhayacandra that with the *pramāṇa-dvayī* he expounded prosody, logic, vocabulary, grammar, philosophy, and rhetoric. He was a great disputant. On the night of the date specified (A D 1279) knowing it was his time for the tomb, forsaking all food, purifying his body without fear, so that all the world applauded, taking to the *palyankāsana*, as if saying, "I will certainly show my brightness in heaven", Abhayacandra, the great Siddhāntika, died. And once again all the Jaina citizens of Dorasamudra raised a high monument for him in reverence¹

And twenty years after his death, the pious Jaina citizens of Dorasamudra once again lost an equally remarkable Jaina teacher. He was Rāmacandra Maladhārīdeva, the senior disciple of Bālacandra Panditadeva. The epigraph gives a unique account of this austere *guru*. "In walking he did not swing his arms, he did not go the length of a yoke without looking well before him, women and gold he never touched, rough words he never spoke, night and day he never forgot himself and uttered boastful words, (and he) never fell into the net of ignorance." Rāmacandra Maladhārīdeva discoursed to his beloved pupil Śubhacandradeva on the *śreyo-mārga*. Like his great *guru* Bālacandra, Rāmacandra informed the four castes of the exact time of his death, and commanding them to cultivate *dharma*, and having performed all the rites of *saṃnyāsana* from his *palyankāsana*, he died in A D 1300. And once again the Jaina citizens of Dorasamudra had images of their leader made together with

1 E C V 133, p. 88

those of the *pañcaparamestis*, and they undertook to spread his merit and fame ¹

The thirteenth century saw other prosperous Jaina centres. For instance, there was Arasiyakere. This city was one of the most famous spots in Karnātaka. Here was the Sahasrakūta *Jinālaya* about which we have already mentioned a few details while dealing with General Rēca. The above inscription dated A.D. 1220 which commemorates the setting up of the Sahasrakūta Jina image by General Rēca, gives us an admirable account of the citizens of that *rājadhām*. Here lived both Brahmans and Jainas in the utmost freedom and goodwill. "To those who properly observe, in the celebrated Arasiyakere the Brahmans were versed in the Vedas, the guards, brave, the traders, wealthy, the fourth caste, of unshaken speech, the women, beautiful, the labourers, submissive, the woods, full of fruits, the gardens, full of flowers." With lotuses covered with bees, with groves filled with parrots and cuckoos, with tanks overflowing, pervaded with the perfume of *gandhaśāli* rice, filled with flower, sugarcane and wells, having lofty and handsome temples, crowded with an increasing population, and ornament to the earth—who can describe Arasiyakere? The Jaina *dharma* and all other *dharma*s are cultivated without opposition by the thousand families of the good in Arasiyakere. The Bhavyas who aided those thousand families are described thus—Their speech, a home of truth, their conduct, according to Jina *dharma*, in worship of the two feet of Jina, fourfold of Indra, their (material) greatness, equal to that of Kubera, their gifts bestowed upon only the worthy, in acquiring wealth, giving pleasure to all, on whatever side observed this was

the case—who then can compare with the Bhavyas of Arasiyakere ?¹

Such were the Jains of Karnātaka who made our land rich and prosperous in the mediæval times

1 *E C*, V, Bl 77, *op cit* See also *M A R for 1918*, p 28, for a short note on the Sahasrakūṭa temple

CHAPTER VII

CRITICAL TIMES

Importance of the 8th and 9th centuries in Jain history—The identity of the Ājīvikas with the Jainas disproved—Stages in the spread of Jainism—I The age of Samantabhadra—II Akalanka—III Vajranandi—The establishment of the Drāvida Sangha—Other *gurus* who spread Jainism—Kanakanadi & Gunasena—Elācārya—Jaina centres in the Tamil land and Travancore, the Āndhradeśa and Karnāṭaka from the early times till the rise of Vijayanagara—Contribution of Jainism to the history and culture of the Tamil land, the Āndhradeśa and Karnāṭaka—Literature—Grammar—Mathematics—Astrology—Medicine—Arts and Architecture—Contribution to the culture of India—the four gifts—*Ahimsā*—toleration—General causes of the decline of Jainism in the Tamil and Telugu lands and Karnāṭaka—The work of the Saiva and Vaiṣṇava saints in the Tamil land

THE eighth and ninth centuries of the Christian era were ages of Jain diffusion in the south. But this expansion brought it into conflict with certain forces which proved detrimental to its life not only in the new kingdoms over which it spread, but also in the land of its domicile where undoubtedly it had moulded the destinies of the people for centuries. In the previous pages we saw the history of

some of the major centres of Jainism. Here we shall be concerned with the account of some of the minor seats of that religion which will enable us to understand the story of its struggle in the south, and to appreciate the stand it took in the age when the great mediæval Empire of Vijayanagara was founded.

There is every reason to believe that the *anekāntamata* radiated to the southern centres from its strongholds in Karnātaka. But it must be admitted at the same time that considerable uncertainty prevails in regard to the question of the exact age when Jainism was introduced in the Tamil land, and the names of the great teachers who were instrumental in propagating the tenets of the Jina *dharma*.¹ We meet with many references to Jainism and to a sect which has been identified with a sect of that religion, in certain works ascribed to the early period of Tamil literature. Mr Ramaswami Ayyangar pointed out long ago detailed references to Jainism in the famous Tamil works which belong to the so-called Sangham age, viz., *Toḷkāp-*

1, Devacandra's statement that Visākhamuni, the immediate disciple of Bhadrabāhu (who is supposed to have died in B.C. 297), travelled in the Cola and Pāṇḍya lands and spread the Jina *dharma*, as given in his *Rājāvalikathe*, is rightly doubted by Mr M. S. Ramaswami Ayyangar (*Studies in South Indian Jainism*, pp. 20, 32), because Devacandra's testimony is not supported by any other source. But Mr Ramaswami assumes that the lithic record in the Brahmi script, found in the Ramnad and Madura districts, and assigned by the Madras Government Epigraphist to the beginning of the third century B.C. (*Ep. Report of the Southern Circle for 1907*, pp. 60-61), probably were Jaina inscriptions, and that the Jaina Sages may have commenced their preaching of the Jina doctrine in the Tamil land in that remote age. *Studies*, pp. 33-35.

piyam, *Kural*, *Manimekhalai*, and *Śilappadikāram*¹ It is interesting to note that, according to some scholars, the author of *Tolkāppiyam* was himself a Jaina,² that Valluvar, the author of *Kural*, was likewise a follower of Aṇhat,³ and that Ilangōvadigaḷ, the author of *Manimekhalai*, and the author of *Nāḷadiyar* were both Jainas⁴ The *Kural*, we may note by the way, contains undoubted references to Jainism⁵

A prominent sect met with in early Tamil literature has been identified with one of the Jaina sects Thus, for instance, in the work called *Manimekhalai* we have the teachings of the Ājīvikas in detail⁶ These Ājīvikas or naked ascetics are supposed by some to be no other than one sect

1 Ramaswami Ayyangar, *Studies*, pp 36-50 Other scholars of late including S K Ayyangar and C S Srinivasachari, have noted a few references to the same after him See for the remarks of these two scholars *Janācārya Śrī Ātmānanda Centenary Commemoration volume*, (Bombay, 1936)

2 Vairapuri Pillai, *Śen Tamil*, XVIII for 1919-1920, p 339

3 Seshagiri Shastri, *Essay on Tamil Literature* p 43, Ramaswami, *ibid*, p 41

4 Ramaswami, *ibid* pp 46, 56

5 Ramaswami, *ibid*, pp 41-42 M V R Ramachandra Dikshitar has unsuccessfully tried to show that the epithets *malarmaśai*, *yekkinān*, *andavittān* and *arāvāliyantanam*—which Ramaswami, following Seshagiri Shastri, showed to be Jaina epithets (*Studies* p 41)—were Vedic ideas *Studies in Tamil Literature*, pp 136-37 Prof A N Upadhye merely follows Ramaswami Ayyangar where he maintains that the *Kural* contains many Jaina indications, and that the commentator of Nilakesi calls the *Kural* “our own Bible” (*emmothu*) Upadhye, *Pravacanasāra*, Intr pp xx, seq See Ramaswami, *Studies*, pp 41-43

6 S K Ayyangar, *Manimekhalai in its Historical Setting*, Bk xxvii pp 193-4 See also *ibid*, Intr p xxii, and pp 55, 55n(1), 56, 57 Cf *Śilappadikāram*, Canto XXVII, ll 99-100

of Jainas identical with the Ksapanakas Yāpanīyas, Nagna (or naked), and Bhagna (wounded) beggars mentioned in literature and epigraphic records ¹

But the Ājīvikas were not Jainas, and it is doubtful whether they can be identified with the Yāpanīyas mentioned in Jaina literature and in stone inscriptions. In the first place, we may note that the Ājīvikas are mentioned as distinct from the Jainas in Buddhist literature ². Secondly, in

1 Rice, *E C X* KI 28, p 7. The Ājīvika sect was founded by Gośala, a contemporary of Mahāvīra and Gautama. Charpentier is of opinion that the Ājīvikas were older than Gośala himself. *J R A S* for 1913, pp 669-674. But there is nothing new in this opinion, for Monier Williams expressed it long ago. *J R A S* XX, p 277 (OS). Ramaswami makes Gośala a quondam disciple of Mahāvīra, *Studies* p 7. The Ājīvikas mentioned in the Edicts of Aśoka, have been variously identified with Buddhist Bhiksus, Jaina mendicants, and even with Vaiṣṇavites¹. Read Hultsch, *Inscriptions of Aśoka (Corpus Insc Indicarum, Vol I)*, pp 136, and *ibid*, n(3), 181. They figure in Buddhist literature. Cowell, *The Jataka*, I, pp 124, 206, 229, 307, II pp 181, 187, III p 159, V p 8, 42, 45, VI pp 115, 119, 121, Giger, *Mahāvamsa* p 75, and *ibid*, n (2), Neumann, *Digha Nikāya* pp 2,248 and *ibid*, n(139), A Banerjee Sastri, *J Bihar Or R S* XII, p 532-562. For a full note on the Ājīvikas read Hoernle's admirable account in Hastings, *Encyclopædia of Religion and Ethics*, I, pp 259-268. Read also Benimadhab Barua, *A History of Pre-Buddhist Indian Philosophy*, Ch XXI, pp 297-318 (Calcutta, 1921). [I owe this reference to Dr Barua's work to Dr S M Katre]. Amulya Candra Sen, *Schools and Sects in Jaina literature* (Viśvabhāratī Studies No 3). On their identification with the Vaiṣṇavas, read Buhler, *I A* XX, pp 316 seq. This is rejected by D R Bhandarkar, *J Bom R A S*, XXI, pp 399 seq., *I A* XL, pp 88, 286 seq.

2 Read *Majjhima Nikāya* I pp 238, 524, Rhys Davids, *Dialogues of the Buddha*, I pp 71, 219-220, 227, 232 (SBE II). I owe these references to my wife.

the account of the Jaina scholars as given in the *Sthānāṅga*, *Uttarādhyāyana*, and other Jaina *Sūtras*, no mention is made of Markali Gośala at all. On the other hand, we have the names of seven leaders of the Jaina schism during and after the time of the great Mahāvīra. The *Sthānāṅgasūtra*, for instance, speaks of Jamali who preached the doctrine of work in unlimited time, Tisyugupta, the doctrine of the soul's extension, Āsādhācārya, the doctrine of Avyaka, Āśāmitra, the doctrine of momentary existence, Ganga, the doctrine of double sensation, Aulukya *ahas* Rohagupta (who was called Kanāda in Brahmanic literature) the doctrine of three or six categories, Goṣṭa Mahila, the doctrine of no bondage¹

Further, the so-called naked ascetics seem to have seceded from the Brahmanical faith. For in the *Viṣṇu Purāṇa* it is said that those who seceded from their original belief are said to be naked, because they have thrown off the garment of the *Vedas*². This seems to point to a Hindu origin of the Ājīvikas.

But the reason why they have been confounded with the Jainas is that like the Digambaras they went about naked. Thus in the immortal hymns called the *Tēvāram* of the great Śaiva saints Tiruṇjānasambandhar and Appar, the Jainas are described as naked ascetics who pulled out their hair from their heads and stood unabashed before women³. Among Hindu writers the naked ascetics are said to have been known by the name Siddhas, a term which is not uncommon among the Jainas too. The naked wandering ascetics

1 The *Sthānāṅga Sūtra*, pp 468-469 quoted by Dr Shama Sastry in *M A R for 1927*, p 23. These *sūtras* are assigned by Dr Sastry to the sixth century A.D. *Ibid*, p 22.

2 Wilson, *Viṣṇu Purāṇa*, p 341.

3 Ramaswami, *Studies*, p 69 where in n (7) reference to the original is given.

whom the queen Vilāsavatī, desirous of getting a child with a mind prostrate in adoration prays and whom Bāna calls by the name Siddha, were no doubt Ājīvikas¹ A certain amount of reproach was attached to them This will be evident from Kautalya's *Arthaśāstra* in which it is said that a person who entertains in a dinner dedicated to the gods or ancestors, Buddhists, Ājīvikas, Śūdras, and exiled persons (*pravrajita*), will be fined 100 *pana*²

From the Tamil classic *Manimekhalai* it is clear that the Ājīvikas were not the same as the Jainas For Manimekhalai after listening to the essence of the teaching of Markali and finding it self-contradictory, passed on to the teaching of the Nirgrantha,³ thereby showing that the teaching of the latter was quite distinct from that of the former

Moreover, in a record dated A D 1162 the naked (*nagna*) ascetics are spoken of as distinct from the *bhagna* (wounded) ascetics and the Ksapanakas, Ekaḍandis, and others, proving that the people did not associate the Ājīvikas or naked ascetics with the Jainas at all⁴

And, finally, the State in southern and western India differentiated between the Ājīvikas and the Jainas In the Tamil stone inscriptions discovered in Karnāṭaka the Ājīvikas were taxed per capita, while the Jainas like other citizens were taxed per house In the Tamil records the Ājīvikas are styled Āśuvimakkal In an inscription dated A D 1072 of the 3rd regnal year of the king Rājendra Cola, the inhabitants of the Eighteen *viśaya*, the Valangai sec-

1 *Kadambari*, p 56 (Ridding) Even modern scholars have confounded the Dīgambaras with the Ājīvikas Takakusu commits such an error *I-Tsing's Travels*, p 2

2 Kautilya, *Arthaśāstra*, p 224

3 S K Ayyangar, *Manimekhalai*, p 194

4 E C VII SK 102, p 73

tions, and the Padangondu, enacted certain measures among which was one which declared that the Āśuvimakkal should pay one *kāśu* each for the minor tolls, and that if they failed to do so, they should pay an additional *kāśu* ¹ In about A D 1291 in the 37th year of another Tamil monarch Jayangonda Cola, a tax on Ājīvikas is mentioned ² A nobleman called Śikka Dēvanna Dannāyaka Annāmalai Devar is said to have remitted, among other taxes, the tax on the Ājīvikas, for the worship of a certain god in order to invoke success for the arms of the king Rāmanātha Devar ³ We may contrast these instances with those mentioned in the famous record dated A D 1368 which will be examined in minute detail in a later context, in which the following is stated —That out of the money levied at the rate of one *hana* a year for every house according to the door from the Jainas throughout the whole kingdom, a certain amount was to be set apart for the bodyguard of the holy place of Belgola ⁴ These facts are enough to demonstrate that the people as well as the State in mediæval India distinguished the Ājīvikas from the Jainas

As regards the identification of the Ājīvikas and the Yāpanīyas, it may be observed that this, too, is untenable The Yāpīnīyas were an unorthodox Jaina sect with the appearance of the Digambaras but with the observances of the Śvetāmbaras ⁵ In the epigraphic notices we have of this sect,

1 *E C X Mg* 49 (a), p 87

2 *Ibid*, Kl 28, p 7

3 *Ibid*, Kl 18, p 4

4 *Ibid*, II, 344, p 146

5 Read Luders' detailed note on them in *E I* IV, pp 338-339, where reference is given to *Bhadrabāhu carita*, IV v 133, seq., which describes the origin of their *sangha* as well See also *Zeitschrift der Morgenländischen Gesellschaft*, XXXVIII, p 39 seq

especially in Kairātaka, the Yāpanīyas are never confounded with the Ājīvikas at all. How the Yāpiniyas have figured in Palāsika in the days of the Kādamba king Mīgesavarmā (fifth century A.D.) and Devavarmā has already been noticed in connection with the patronage extended to Jainism by the Kādamba monarchs¹. We have likewise seen that Śālagrāma to the west of Mānyapura was a centre of the Yāpanīya Nandi *sangha*, which belonged to the Punnāgavṛk-samūla, in the first quarter of the ninth century A.D., during the rule of the Rāstrakūṭa king Govinda Prabhūtararṣa². And, further, the Ekkasambuge stronghold of the same sect in the reign of the Śilahāra king Vijayāditya in A.D. 1165 has also been dwelt upon³.

This digression is necessary if we are to invalidate the alleged identity between the Ājīvikas and the Jainas on the one hand, and the Ājīvikas and the Yāpanīyas on the other⁴. The spread of Jainism in the Tamil land, therefore, is not to be traced to the advent of the Ājīvikas in the south, but to the activities of the celebrated Jaina teachers whose great

1. For further notices, See *Bombay Gaz.*, II, Pt. II, 288, I. A. VII 38. *J. Bom. R. A. S.* XII, p. 332.

2. *E. C.* XII Gb 1, op. cit.

3. *M. A. R.* for 1916, pp. 48-49.

4. As regards the identification of the Ājīvikas with the Kṣapanakas, it may be noted that Kṣapanaka is said, according to tradition, to have been one of the nine jewels in the court of king Vikramāditya (Satiscandra Vidyābhusana referred to by Hirālal, *Cat. of MSS. in the C. P.* etc., p. xiii). Since the identity of king Vikramāditya himself is a matter of uncertainty, nothing can be said about Kṣapanaka and the creed he promulgated. In a *kaṭi* found in the Śringerī *matha*, Bhāratī-tīrtha Śrīpāda of Śringerī is said to have defeated the Kṣapanakas whom Dr. Krishna identifies with the Jainas. *M. A. R.* for 1933, p. 219.

achievements in the field of religion and philosophy brought the Tamil land into close touch with Karnātaka ¹ Prominent among the Jaina *gurus* who were responsible for the diffusion of Jainism in the Tamil country were Samantabhadra, Akalanka, Kanaksena, and Gunanandi

Samantabhadra is a celebrated name in Jainism Devacandra in his *Rājāvalīkathe* (A D 1838) tells us that Samantabhadra performed penance in the village of Manuvaka This statement of a later writer is insufficient to assert that Samantabhadra was a Kannadiga No original Kannada work of this great Jaina teacher is available, but his commentaries in Kannada to Sanskrit and Prakrit works have been discovered

The date of this renowned teacher is still unsettled He may have lived in the earlier part of the second century A D This supposition is based on the following considerations In the first place, it may be observed that in Jaina literary accounts, there is no unanimity at all concerning Samantabhadra's date In the *Viravamsāvalī* of the Śvetāmbaras, Samantabhadra is said to have been the sixteenth Pontiff (from ?), who lived in 889 after *Nirvāna* which corresponds, according to Hiralal, to A D 419 as the date of that Jaina *guru* ⁴ But, according to another Jaina tradition

1 Ramaswami assumes on the strength of the statements made in the *Mahāvamso* (pp 49, seq), that Jainism—which, according to him must have been introduced in Ceylon in the fifth century B C,—must have left its trace also in the extreme south of India at the same time *Studies*, p. 33 These assumptions do not rest on sure grounds

2 *Kavicarite*, I, pp 2, 4

3 *Ibid*, I p 4

4 Hiralal, *Cat of MSS*, Intr. p xi.

Samantabhadra lived in Śaka 60 (A.D. 138) ¹

Credence may be given to the tradition that Samantabhadra lived in the second century A.D., when we examine the pontifical pedigrees of the Jaina *gurus* as given in the epigraphs ranging from the beginning of the twelfth to the fifteenth century A.D. Thus in a record dated A.D. 1129 we have three names in succession without their relationship being explained—Bhadrabāhu, Kondakunda, and next to him Samantabhadra, thus showing that in regard to spiritual greatness these three names come one after the other ². In another record dated A.D. 1163 it is said that in the line of Bhadrabāhu arose Kondakunda, who was also called Padmanandi, Umāsvāti, and Gṛhapīṇchācārya. His disciple was Balākapiṇcha. 'In such a line of great *ācāryas* arose (with praise) Samantabhadra' after whom came Pūjyapāda. The same is repeated in a later record of A.D. 1398 in which we are told that Kondakunda wrote the *Tattvārthasūtra*, and that Samantabhadra's disciple Śivakoṭisūri "ornamented the *Tattvārthasūtra*", evidently meaning thereby that he wrote a commentary on that work ³. Then, again

1 •Bhandarkar, *Report on Skt. MSS. for 1883-1884* p. 320. Rice also placed Samantabhadra in the second century A.D. *My. & Coorg*, p. 203. But Narasimhacharya maintained that Samantabhadra may have lived in *circa* 400 (*Kavcarite*, I, p. 4).

2 *E. C.* II 67, p. 25.

3 *Ibid.*, 64, p. 17.

4 *Ibid.*, 254, p. 110. If we are to rely upon this inscription,—and there is no reason why we should doubt its authenticity—then, Śivakoṭi was the earliest Jaina scholar to write a commentary on the *Tattvārthasūtra*. Hence Prof. Upadhye's remark that Pūjyapāda—who, as pointed out elsewhere in this treatise, came sometime after Samantabhadra,—was the earliest Digambara commentator on *Tattvārthasūtra* (*Pravacanāsāra* Intr. p. xxi) has to be modified.

in an inscription of A D 1432 we have the fact of Samantabhadra's being mentioned immediately after Balākapiṇccha.¹

Although the above records unmistakably point out to the proximity in time of Samantabhadra to Balākapiṇccha, who was the disciple of Kondakunda, yet they do not assert that Samantabhadra was the immediate disciple of Balākapiṇccha. This is not surprising when we know that Balākapiṇccha had a famous disciple called Gunanandi, as is proved by epigraphs dated A D 1115 and A D 1176.² Nevertheless it may not be too much to assume that Samantabhadra was near enough in time to that Jaina teacher. This explains why he is placed immediately after Balākapiṇccha in the records cited above.

But the difficulty concerning Samantabhadra's date is not thereby solved. For the date of neither Kondakunda nor Balākapiṇccha is known. Professor Upadhye after a careful discussion of all available evidence places Kondakunda at the beginning of the Christian era. On the basis of this

1 E C II 258, p 117. But in this inscription Umāsvātmuni is said to be born in the line of Koṇḍakunda, which, as pointed out by Narasimhacharya, is not borne out by other records. *Ibid*, p 117, n(1).

2 E C II 66, 127, pp 51-52.

3 The same conclusion was arrived at by Ramaswami *Studies*, p 43. Professor Upadhye relates that a Jaina Kannaḍa magazine called *Vivekābhūdaya*, I pp 3-4, has discovered the village where Koṇḍakunda lived. It is identified with Koṇḍakunda about four or five miles from the Guntakal railway station. *Pravacanasāra*, p xxi, n(2). But this discovery is not new. It was made long ago in the *Epigraphical Report of the Southern Circle for 1916*, p 134, where it was said that Koṇḍakunda's village was called Konakonāla, Konakunṭla, or Konkakunda. This suggests that we have to look for the domicile of the great Jaina teacher in an essentially Karnāṭaka locality, and not in

date it may be argued that Kondakunda's immediate disciple Balākapiṇccha may be placed in the middle of the same century. Admitting that one or two names intervened between Balākapiṇccha and Samantabhadra, it is not

Kañci, as suggested by Prof Upadhye (*Op cit*, p xxiii). Among the arguments advanced by this learned writer in order to arrive at the conclusion, we may note two —The spelling of the name Kōṇḍakunda, and the name of the great *guru* being associated with the Drāvida *sangha*.

As regards the first supposition, it may be observed that *kōṇḍa* means a hill in Kannada (Kittel, *Kannada-English Dicty* p 485), and *kunda* means a hole in the ground, a pit (Kittel, *ibid* p 437), while *kunda* means a pillar of bricks (Kittel, *ibid*, p 441). The first of the name (*kōṇḍa*) is Kannada, as is proved by the names Kondabhatṭa (a male person), Kondaganale (a village), Koṇḍakūru (village) Konali (a village), Kondalīnāḍ (district), Koṇḍanāḍ (a province), Kondamma (a female person), etc (*E C IV Yd* 54, pp 60-61, VIII Sb 559, p 89, VI Mg 76, pp 282-3, V Bl 136, p 90, VII Sk 129 p 99, V Ag 22, p 249). These and other names beginning with *konda* appear in numerous Kannada inscriptions. As regards the second half of the name *kunda*, it is undoubtedly earlier and more common than *kunda*. (On Kondakunda, see, *E C V Bl* 124, p 83). Inscriptions give us the names of villages and centres that bore the name *kunda*. Thus in a record assigned to A.D. 900 we have the peak of Kunda (*kundaśūlā*) situated to the west of Nimbagrāma in the village of Sandhikavāṭa. Here on the hill of the Kunda many companies of Jaina sages (*bahavo munipungavāḥ*) attained *siddhi*, and here Candrasena, the disciple of Śriṣena obtained *mukti* in about A.D. 900 (*E C IX Cp* 69, p 145, text, p 323). A number of Jaina devotees (among whom are mentioned two Jaina women) died in the orthodox manner here. This place seems to have been called also Kīrukunda (*E C IX Cp* 70 dated *circa* A.D. 900, *ibid* page).

arbitrary to assume that Samantabhadra, who, as related above, is always spoken of in inscriptions as having come almost soon after Balākapiñccha, lived in the first quarter of the second century A D ¹

From epigraphs as well as literature we know that Samantabhadra visited Kañcīpura. Thus the record dated A D 1129 already referred to above, gives the following graphic description of the career of Samantabhadra —“ At first the drum was beaten by me within the city of Pātaliputra, afterwards

Now to the word *konda*, we have a fort of Konda (Kondadakōte), which is unidentifiable, where the founder of the Śāntara line, Jinadatta Rāya, is said to have defeated and put to flight Kara and Karadūsana (*E C* VIII Nr 35, p 134 Nr 48, 151). A Kunda village in Āgumbesīme is mentioned in A D 1681 (*Ibid*, TL 89, p 181). Kundagatta was in the Hodinād śīme (*Ibid*, IV Ch 77, p 9).

These examples show beyond doubt that for the origin of the words *konda*, *kunda* or *konda*, we need not look for it in the Tamil land, but only in Karnāṭaka.

Then there is the other argument—that Kondakunda's name is associated with the Drāvida *saṅgha*. Since this *saṅgha*, as has been amply proved in this treatise, was established *after* the original Mūla *saṅgha* had been divided into four *saṅghas*, and that long after Kondakunda's time, one cannot maintain at all that Kondakunda's having been associated with the Drāvida *saṅgha* means that he belonged to the Tamil land.

Further, there is one more argument—Kondakunda's association with a king who is supposed to have belonged to the Pallava dynasty. This, as Prof Upadhye himself admits (*Pravacanasāra*, Intr pp xxiii-xxiv) is a hollow argument. All these considerations lead us to the conclusion that Kondakunda must have been a Kannadiga, hailing from the village of Konakonala in the neighbourhood of Guntakal.

1 Ramaswami in another connection asserts that the Jainas had penetrated into the extreme south under Kondakunda in the first century A D *Studies*, p 44.

in the city of Mālava, Sindhu, and Thakka, at Kañcīpura, and at Vaidisa. I have now arrived at Karahātaka, which is full of soldiers, rich in learning, and crowded (with people). Desirous of disputation, O King, I exhibit the sporting of a tiger. When the disputant Samantabhadra stands in thy court, O King, even the tongue of Dhūrjati (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others? ”¹

So far as the above record is concerned, Samantabhadra went from Kañcīpura to Karahātaka. This epigraph does not tell us what he did at Kañcīpura, although in an earlier context it narrates that Samantabhadra was skilful in reducing to ashes the disease *bhasmaka* (morbid appetite).² Further details of this disease and the name of the Tamil king who became his disciple are given in Jaina literature and epigraphs, with no doubt some discrepancies. For instance, Prabhācandra in his *Ārāḍhanakathākośa* makes Samantabhadra, a victim to the *bhasmaka* disease, roam from Kañcī to Paundrapura, Daśapura, and Benares where he performed the miracle of bringing out Pārśvanātha from an image of Śiva and converted the king Śivakoti into Jainism.³

But Karnātaka tradition as recorded by Devacandra in his *Rājāvalikathe* has a different version to give of the same story. Unable to get himself cured of the morbid disease, Samantabhadra approached his *guru* (whose name is unfortunately not given) with a request to permit him to end his life by *sallekhanā*. But the *guru*, foreseeing that Samantabhadra was destined to be a great promoter of the faith, refused to give him permission, and directed him to go to any place where he might appease his hunger and take *dīksā*.

1 & 2 E C II 67, p 25

3 Prabhācandra cited by Harilal, *Cat of MSS*, p x

again. Then Samantabhadra went to Kañci where lived king Śivakoṭi, whose devotion consisted, among other things, of daily distributing twelve *khandugas* of rice in the temple of Bhīmalīṅga. Samantabhadra assured the king that he would make the god accept the food, and one day while alone in the temple, ate up all the twelve *khandugas* of rice. On opening the temple doors the astonishing king found that all the food was gone.¹ The next day Samantabhadra left a quarter, and on the following day half of the food, explaining that the god had granted it for *prasāda*. But the suspicions of the king being aroused, he had the temple surrounded with his troops with orders to burst open the door. At this Samantabhadra was so frightened that he prayed to the Tīrthankaras, whereupon Candraprabha appeared in his full glory in the place of Bhīmalīṅga. Samantabhadra at once threw open the doors, and the bewildered king fell at his feet begging for instruction in the Jīna faith. Making over his kingdom to his son, the king took *dīkṣā* and became known as Śivakoṭi Ācārya.¹

From the above it is clear that Śivakoṭi was king of Kañci and not of Benares, as is narrated by Prabhācandra.² But it must be confessed that the age and identity of this king, as well as that of the king of Karahātaka, mentioned in one of the records cited above, will remain unsettled for want of sufficient data. All the same it may be suggested that it was in the second century A.D. that the tenets of the *anekāntamata* were spread to the great city of Kañci, and

1 Devacandra cited by Narasiṃhacārya, *Kavīcarite*, I pp 2-4, E C II Intr p 83, n(4)

2 Probably the north Indian tradition associated Śivakoṭi with Benares. Hiralal refers to Brahma Nemidatta who is said to have noticed it. *Cat. of MSS* p xix.

that, as an inscription of A D 1129 relates, it was through Samantabhadra that "the auspicious Jaina faith became again and again auspicious on all sides"¹ Even so late as A D 1432 he is called "the promulgator of the doctrine of Jina"²

It was also in the Tamil land that another celebrated Jaina preceptor won a great victory, thereby planting firmly the Jina faith in the southern parts of the country This was the famous Akalankadeva about whose personal history no particulars are available Jaina tradition relates that he was the son of a Brahman named Purusottama, who was the minister to the king Śubhatunga of Mānyakheta This is related in the *Ārāḍhanakathākośa* by Prabhācandra, versified by Brahma Nemidatta But Akalankadeva himself in his *Rājavārtika* tells us that he was the son of a certain king called Laghu Havva³

An equally inconclusive detail is in regard to the king in whose court Akalanka won a great victory While there can be no doubt that he did win a notable victory in disputation, there is some discrepancy concerning the kingdom over which the monarch ruled The earliest reference to the victory is in a stone inscription assigned to the tenth century A D In this record we are told that after Gunanandī Śabdabrahmā came Akalankasimhāsana, who defeated the Buddhists and the Sāṅkhyas in a religious dispute The name of the place where the dispute was held is not given in the record⁵ Gunanandī mentioned in this inscription was pro-

1 *E C* II 67, p 25

2 *Ibid*, 258, p 117

3 Hiralal, *Cat of MSS*, Intr p xxvi

4 *Ibid*, p xxvii

5 *M A R. for 1923*, p. 15.

bably the disciple of Balākapiṇccha. He is described in a record of A D 1115 as “an emperor of good conduct, proficient in logic, grammar, and the other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants, the false disputants, etc.”¹

As regards Akalanka's great powers, we have a graphic account of this teacher in a record dated A D 1129. “Who can comprehend (the greatness of) the blessed Akalankadeva, by whom Tārā that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas in the dust of whose lotus feet Sugata (i.e., Buddha) performed an ablution as if in expiation of his sins?” In the court of a king called Sāhasatunga, Akalanka, as we have already seen above, while describing his own greatness said that it was not influenced by self-conceit or hatred, but through mere compassion that he overcame all the crowds of Bauddhas and broke Sugata with his foot, and that he achieved this fact in the court of the shrewd king Himasītala.²

Numerous epigraphs, which are not cited here, refer to this victory won by Akalankadeva. But the identity of the king Himasītala is still a matter of uncertainty. Wilson made him a Pallava king and assigned him to A D 788. The same scholar is responsible for the assertion that Akalanka studied Buddhism in the Buddhist college at Ponataga Nagaram near Trivātūr.³ But Brahma Nemidatta informs us that

1 E C II 127, p 52, Cf 66 of A D, 1176 p 21

2 Ibid, II, 67, op cit

3 Wilson, *Mackenzie Collection*, Intr p 40. How Prof S K Ayyangar came to date this event in A D 855 is unintelligible. *Ancient India*, p 269

4 Wilson, *ibid*, Rice, *My Ins*, Intr p 56, *Pampa Rāmāyana*, Intr p 3 (1832), *Karnāṭaka Sabdānuśāsana*, Intr pp 9-10, 24-25

Himaśītala was the king of Kalinga,¹ while a later Sanskrit work entitled *Bhuvanapradīpikā* written in A.D. 1808, by Rāmakiṣṇa Śāśtri, makes Himaśītala a Jaina king of Tundīradeśa, and a descendant of Lokapāla, born in the line of Gunapāla. We are told in this work that Himaśītala ruled in Kali 1125 Pingala.²

Without discussing this question further, it may be observed that the contemporaneity of Akalanka with king Himaśītala (A.D. 788) and with the Rāstrakūṭa monarch Sāhasatunga Dantidurga, suggests that Akalanka's great victory over the Buddhists may have been won in the latter part of the eighth century A.D. This period, therefore, reckoning from the time of Samantabhadra may be said to be the second phase in the progress of Jainism in the south.³

The third stage in the growth of Jainism in the Tamil country is reached when we come to the age of the Jaina sage Vajranandi. Devasena in his historical work dealing with the origin of the various Jaina *saṅghas*, called *Darśana-sāra*, composed in Vikrama Samvat 900 (A.D. 933), tells us

1 Harilal, *Cat. of MSS.*, p. xxvi.

2 *M. A. R. for 1918*, p. 68. But this writer is unreliable. Among the other wrong statements he makes are the following—That Cāmunda Rāya built the statue of Gomata in Kali 600, that Vinayāditya Ballāla built Yādavapurī (Dorasamudra?) in Śaka 778, and that Vijayanagara was founded in Śaka 1093 by the Narapatī kings.

3 This explains why Akalanka is styled in A.D. 1163 as one “through whom the Jaina doctrine, which had been stainless from the beginning, became respondent without any stain” (*E. C. II* 64, p. 17). We may note in this connection that Rice placed Akalanka in the eighth or ninth century A.D. (*My & Coorg*, p. 203), while Pathak assigning the same date to the Jaina *guru*, identified Sāhasatunga with the Rāstrakūṭa king Kṛṣṇa I (*J. Bom. R. A. S.* XVIII p. 219).

that the Drāvida *sangha* was established in Madura by Vajranandi¹ This piece of information is interesting, since it furnishes an additional detail concerning the famous *sanghas* established in Karnātaka and the south The division of the original (Śrī Mūla) *sangha*, which was attached to the lineage of Kondakunda, into the four famous branches of Deva, Nandi, Simha, and Sena was, according to the inscription dated A D 1398, the work of Ardhabali, who did so in order to minimize the hatred and other evils that might arise owing to the nature of the times He is mentioned in the same record as having come after Gunabhadra, the disciple of Jinasenācārya² A later record dated A D 1432 merely states that the division of the original *sangha* took place after the death of Akalanka³

The institution of the Drāvida *sangha* was, we may presume, in honour of the Tamil people among whom Jainism must have made considerable progress since the time of Samantabhadra That is to say, the Drāvida *gana*, which, according to Devasena, was established by Pūjyapāda, and of which that celebrated grammarian was the first *ācārya*,⁴ must have had, in the course of the four or five centuries from Pūjyapāda to Vajranandi, such an enormous following that the latter Jama preceptor found it advisable to raise it to the dignity of a *sangha* Whatever that may be, the identity of Vajranandi deserves some notice The inscription dated A D 1129 referred to above, places Vajranandi immediately after

1 Devasena, *Darśanasāra*, p 24, referred to by Upadhye, *Pravacanasāra*, Intr p xxi On the date of *Darśanasāra*, read Hirālāl, *op cit*, p 652

2 *E C II* 254, pp 109, 110

3 *Ibid*, 258, p 117

4 Hirālāl, *ibid*, p. xxx.

Vaṅkiagiṭva, and tells us that Vajranandi was the author of *Navastotra*, "an elegant work embodying the variety of the teachings of all the Arhats"¹

With the help of the above facts, we argue thus in order to ascertain the date when Vajranandi established the Drāvida *sangha* in Madura —

(a) The four *sanghas* were, according to the record dated A D 1432, divided after Akalanka's death. Since Akalanka is assigned to the latter part of the eighth century A D, we have to suppose that the division into the four *sanghas* took place after the eighth century A D.

(b) The four *sanghas* were the creation of Ardhabali who is placed after Gunabhadra. Now Gunabhadra was the disciple of Jinasena of the Sena *gana*, and we know the date of both these scholars. From the *praśasti* of the work called *Jayadhavalāṅkā* begun by his *guru* Vīrasena, we know that Jinasena II completed it in Śaka 760 (A D 838) during the reign of the Rāstrakūṭa king Amoghavarṣa I.² Jinasena's disciple Gunabhadra wrote the *Uttara-purāṇa* which he completed in Śaka 820 (A D 898).³ We may therefore, legitimately place Gunabhadra's successor Ardhabali in about A D 900. This would mean that the division of the original *sangha* into the four branches by Ardhabali took place in the last quarter of the ninth century or in the first quarter of the tenth century A D.

(c) The fact of Devasena's mentioning the establishment of the Drāvida *sangha* suggests that that *sangha* was founded

1 E C II 67, pp 25-26

2 Hiralal, *Cat of MSS*, Intr p xxiii. This Jinasena is to be distinguished from Jinasena I, the author of *Harvamśa* *Ibid*, p xxii.

3. Hiralal, *ibid*, p xxiv.

either during his life time or just before him. Since the Drāvida *sangha* was not included among the four *sanghas* into which Ardhabali divided the original Mūla *sangha*, it may be inferred that it was a later creation.

The validity of the above assumptions will be clear on examining the following points—Firstly, when we ascertain the *sangha* to which the Drāvida *sangha* was attached, and, secondly, the name of the successors of Ardhabali who were directly responsible for the growth of the Drāvida *sangha*.

As regards the first point, it may be observed that the Drāvida *sangha* to which was attached the Irungulānvaya from which hailed many great Jaina *gurus*, was itself a subdivision of the Nandi *sangha*. Epigraphic evidence proves this. An inscription assigned by Rice to *circa* AD 1050 speaks of Gunasena Pandita as having belonged to the Drāvida *sangha* (of the) Nandi *sangha* and Irungulānvaya.¹ This is further proved by a record dated AD 1064 which registered the death of the same *guru* whose preceptor we are told in the same inscription was Puspasena. Gunasena is called the lord of the great Irungulānvaya of the Nandi *sangha* of the Drāvida *gana*.² Instances may be multiplied to prove this further.³

Now in regard to the successors of Ardhabali who were

1 *E C*, IX, Cg 37, p 174. See also *ibid*, Cg 38 dated about the same year.

2 *Ibid*, Cg 34, p 173.

3 See *Ibid*, IV Gu 27 of AD 1196, p 40, V Hn 131 of *circa* AD 1117, p 37, Hn 128 undated, p 80 (translit), Ak 1 of AD 1169, p 112, Ak 141 of AD 1159, p 175, VI Mg 18 of *circa* AD 1040, p 61 where Dravila *sangha* is said to belong to the Mūla *sangha*, VIII Nr 36 of AD 1077, p 139, Nr 37 of AD 1147, p 142, Nr 39 of *circa* AD 1077, p 143, Nr 40, of AD 1077, p 144, XI, Dg 90, p 69.

directly associated with the Drāvida *sangha*. Although convention and respect for the memory of the great leaders of the past made the scribes of some inscriptions associate the names of Bhadrabāhu, Kondakunda, and Samantabhadra with the origin of the Drāvida *sangha*, yet we know from inscriptions that only four Jaina preceptors were primarily connected with the Drāvida *sangha*. These were Bhūtabali, Puspadanta, Vajranandi, and Patrakesariśvāmī. Thus in a record of A D 1160 we have the following — “Arungulānvaya of the Drāvida *sangha* which had come down increasing from Bhūtabali and Puspadanta Bhattāraka, from Samantabhadraśvāmī and Akalankadeva, from Vakragrīvācārya, from Vajranandi Bhattāraka”, and others down to Vasupūjyāśvāmī¹. The same with slight variations is repeated in a record dated A D 1169². The first two Bhūtabali and Puspadanta were the disciples of Ardhabali. This is proved by the record of A D 1398 which asserts that Ardhabali “shone with his two disciples Puspadanta and Bhūtabali”³. Therefore, it was the immediate disciples of Ardhabali who were responsible for the growth of the Drāvida *sangha*. And as regards Patrakesariśvāmī, who is called in a record of A D 1136 the head of the Dramila *sangha*, we know from the inscription of A D 1129 that he came after Vajranandi, and that by the grace of Padmāvatī he refuted the *trailakṣana* theory⁴.

Hence it is clear from the above facts that, in spite of the occasional reference to the earlier preceptors like Bhadrabāhu, etc., the institution of the four *sanghas* from the ori-

1 *E C* VI, Kd 69, p 13

2 *Ibid*, V Ak 1, p 112 .

3 *Ibid*, II 254, p 110

4 *Ibid*, V, Bl 17, p 51

ginal Mūla sangha was the work of Ardhabali, that the Drāvida sangha was a sub-division of the Nandi sangha which was most famous of the four sanghas, that the prosperity of the Drāvida sangha is to be attributed to the activities of the two disciples of Ardhabali—Bhūtabali and Puspadanta,¹ and that the establishment of the Drāvida sangha at Madura was the work of Vajranandi in the last quarter of the ninth or in the first quarter of the tenth century A.D.

Two other names are associated with the spread of Jainism in the Tamil land—Kanakasena and Gunasena. Kanakasena was connected with Dharmapuri (Tagdūr in the Salem district). A stone inscription dated Śaka 815 (A.D. 893) relates that a nobleman in the reign of Mahendravarjādhirāja Nolamba gave a grant to the *vasadi* at Dharmapuri and to Kanakasena Bhatāraka. A Gunasena also figures in the

1 *E C* II, 67 p. 26 Pathak *J Bom R A S* XVIII p. 232

2 On Vakragrīva, the predecessor of Vajranandi, read *E C* II, 67, p. 26. IV Ng 100, pp. 139-141. V B¹ 17 p. 51. Ak I, p. 112, Ak 141 p. 175. VI Kd 69, p. 13. *M A R* for 1926 p. 51. A disciple of Vajranandi by name Mugulina Pārśvadeva is mentioned in a record the cyclic year of which cannot be determined *E C*, V Hn 128, p. 8 (translit.). These conclusions based upon epigraphic records invalidate the assertion made in the *Digambara Darśana* (*J Bom R A S* XVII p. 74) that Vajranandi founded the *Dramila sangha* at Madura in Vikrama year 526 (A.D. 170). This has been implicitly followed by Ramaswami, *Studies*, p. 52, P. T. Srinivasa Aiyangar, *History of the Tamils*, p. 247, Ramachandra Dikshitar, *Studies in Tamil Lit.*, pp. 21-22. Further we may note that the assertion made in the *Digambara Darśana* that Vajranandi was the disciple of Pūjyapāda is altogether unsupported by the many epigraphic records which we have examined in detail.

3 304 of 1901, Rangacharya, *Top List*, II, p. 1211. See also 61 & 63 of 1900, Rangacharya, *ibid.*, II, 990, 1003.

records of the south, and especially in the reign of a king called Varaguna Vikramāditya¹ These two preceptors are mentioned in other records as well²

But neither of them can be identified with the meagre data before us A Kanakasenamuni, the *guru* of Baladevamuni, is mentioned in a record assigned to *circa* A D 650³ In what way he was connected with the Tamil land, cannot be determined As regards Gunasena, we have two Jaina preceptors of that name There was Gunasena-guruvar, who was the disciple of Moniguruvar of Agali, and who died in about A D 700⁴ A more conspicuous Gunasena was the disciple of Puspasena This *guru* hailed from Mullūru in Coorg, and, as we have already seen, died in A D 1064⁵

Likewise unidentifiable is the name of Ēlācārya, who is supposed by some to have been the author of the Tamil classic *Kural* It is related in Jaina tradition that Ēlācārya after composing this work, gave it to his disciple Tiruval-luvai, who introduced it to the Śaṅgham at Madura⁶ This has to be given up for the following reasons—In the first place, the identity of Ēlācārya himself is by no means settled There are at least three Jaina *gurus* of that name Jaina tradition relates that Ēlācārya was another name of Kondakundā-cārya⁷ But, as Prof Upadhye has pointed out, there is no basis for asserting that Kondakundācārya was ever called

1 330 of 1908, Rangacharya, *op cit*, II, p 995, III, p 1696

2 Rangacharya, *ibid*, II, p 1003

3 E C, II Intr p 72, 2, p 2

4 *Ibid*, II, 8, p 3

5 *Ibid*, I Cg 34, 35, 37, 38, 41, pp 65-67

6 Upadhye, *Pravancanasāra*, pp xx-xxi

7 I A, XII p 20, Rice, *My & Coorg*, p 31 n (1)

Ēlācārya¹ Moreover, the intimate association of the Jaina *gurus* with the Tamil people seems to have begun only after the time of Samantabhadra. Hence we cannot conceive of Kondakundācārya visiting the south in order to inspire a great Tamil poet to present his work to the Śaṅgham at Madura. A second Ēlācārya has already figured in the above pages. He was the disciple of Śrīdhara-deva, and is supposed to have lived in *circa* A.D. 910². This age would be too late for Ēlācārya, the contemporary of Tiruvalluvar, whose lowest age, according to some, is the sixth or seventh century A.D.³ Then there is another Ēlācārya, mentioned in a record assigned by Rice to *circa* A.D. 1060. Nothing more is known about this person than that his lay disciple was Bindayya⁴.

Secondly, the name as it appears in Tamil literature and in Ceylon chronicles is not Ēlācārya but Elesingha, Elala, and Alāra. It is said that the profound scholarship of Tiruvalluvar attracted the notice of Elesingha, a great merchant who carried an overseas trade. This merchant accepted Tiruvalluvar as his preceptor, and at the former's request Tiruvalluvar composed the great *Kural*⁵. According to the Ceylonese chronicles it was Elēra or Alāra (which word seems to have been a corruption of the Tamil Elēla), a Cola nobleman, who invaded Ceylon, slew the local ruler Asēla, and ruled over that island from B.C. 145 to B.C. 101⁶. The Tamil

1 Upadhye, *op cit*, pp xx-xxi

2 See also *E C*, Yd 28, p 56. But Rice assigns this record to *circa* A.D. 1100.

3 Dikshitar, *Studies in Tamil Literature*, p 38

4 *E C*, IV Ng 67, p 129

5 Dikshitar, *ibid*, p 128

6 Geiger, *Mahavamsa*, Intr p xxxvii (1912, ed), Dikshitar, *ibid* pp 129-130

tradition, therefore, makes Elesingha a merchant the Ceylonese chronicles, a ruler, and the Jaina tradition, a sage¹

Although the linking up of the name of Ēlācārya with Tiruvalluvar has to be rejected, yet it cannot be denied that after Samantabhadra's time, and especially after the foundation of the Drāvīda *sangha* at Madura by Vajranandi, Jainism had made rapid progress and established many centres in the Tamil land²

The Tamil works *Pattinapālai*, *Śilappadikāram*, and *Manimekhalai* contain interesting details of the Jainas in the Tamil land. The great centres were at Madura, Kāveripūmpattinam (mod Kāveripattinam in the Śīyālī tāluka), and Urayūr on the banks of the Kāverī. The *Pattinappālai* speaks of the Jaina and Buddhist temples being in one quarter of the city of Pugār (i.e., Kāveripūmpattinam), while in another the Brahmans with plaited hair performed sacrifices and raised volumes of smoke. The other classics relate that the Jainas, who were called by the name Nī(r)-gīanthas, lived outside the town in their cool cloisters, the walls of which were exceedingly high and painted red and

1 Mr K V Subramanya Aiyer doubts whether Manu-Cola of the *Periyapurānam*, Elesingha of the Tamil tradition, and Elēra of the *Mahāvamsa* were not identical. *Historical Sketches*, p. 186

2 Of these Kāveripūmpattinam and Urayūr were well known Cola capitals, the former owing to its foundation to the king Karikāla Cola. The inscriptions in Urayūr date only to the eleventh century A.D. But the dates of Karikāla Cola are unknown, although he has been placed in the earlier half of the sixth century A.D. (Subrahmanya Aiyer, *Historical Sketches*, pp. 1 n. 1, 188, 190-191). If this is accepted, it seems as if we are to place the *Śilappadikāram*, which speaks of that city as being a centre of Jainism, also in the same century.

3 Subrahmanya Aiyer, *ibid.*, p. 198

which were surrounded by little flower gardens. Their temples were situated at places where two or three roads met. They preached their doctrines from raised platforms, and they conducted monasteries for nuns.¹ These details perhaps refer to Madura.

* In the *Manimekhalai* we have a detailed exposition of the Nirgrantha philosophy as preached in Madura. Manimekhalai dissatisfied with the teachings of Markali, turns to the Nirgrantha and asks him to describe to her his deity, his teachings, his authoritative texts, and his idea of bondage and *nīrvāṇa*. And then the Nirgrantha relates in detail the six sections of his teachings,—*dharmāstikāya*, *adharmaṣṭikāya*, *kāla*, *ākāśa*, *jīva*, and *paramāṇus*, with good and bad deeds, and the release (*vīdu*).²

Although no conclusion has been arrived at concerning the age to which *Manimekhalai* can be assigned,³ yet it may be presumed that the account of the Jaina philosophy as given in that work was in vogue in the south somewhere in the

1 Ramaswami, *Studies* p. 47.

2 For a detailed account read Kanakasabhai, *The Tamils 18,000 Years Ago*, pp. 215-216, Ramaswami, *ibid.*, pp. 50-51, S. K. Ayyangar, *Manimekhalai in Its Historical Setting* pp. 196-197.

3 Dr. S. K. Ayyangar is inclined to place this work in the second century A.D. *Beginnings of South Indian History* pp. 168-192. *Ancient India*, pp. 360, 380-382. This conclusion of Dr. Ayyangar was long ago controverted and disproved by M. S. Ramaswami Ayyangar, who has amply demonstrated that *Manimekhalai* belongs to the sixth or seventh century A.D. *Studies*, pp. 149-153. Dr. Ayyangar has failed to meet these arguments. Read his *Manimekhalai*, pp. xxvi-xxix. Ramaswami Ayyangar's conclusion is supported by Prof. Jacoby who also opined that *Manimekhalai* was to be assigned to the sixth century A.D. Read Jacoby in S. K. Ayyangar's *Manimekhalai*, Intr. p. xxiv.

fifth or sixth century A.D.¹

Circumstances narrated elsewhere in this treatise point to a bitter campaign which the Śaiva saints launched against the teachers of the *anekāntamata* in the south. This may have been in the tenth and eleventh century A.D., when as a result of the Śaivite revival the influence of the Jainas in Madurai was once and for ever shattered. But there were other parts of the southern peninsula where Jainism continued to live long after the days of the great Jñānasamādhār and other well known Śaiva saints.

One of these was Vallimalai, near Tiruvallam in the Wandiwash taluka of the North Arcot district. Kannada records in the Grantha characters prove the importance of this place as a Jaina stronghold in the ninth and tenth century A.D. The Ganga king Rācamalla Satyavākya I, the son of Ranavikrama (*i.e.*, Vijayāditya, Ranavikrama) and grandson of king Śrīpurusa, built a *basadi* on Vallimalai.² Another record also in Kannada but in Grantha characters mentions the setting up of an image of Devasena, the pupil of Bhavānandī. Devasena was the *guru* of an unidentified Bāna king.³ The work of setting up the above image was done by a Jaina sage called Āryanandī, also known as Ajjanandī.⁴ It cannot be made out whether this was the same Ajjanandī who is called "the glorious" in a Vatteluttu inscription in characters of the tenth or eleventh cen-

1 About a century later *Śulāmanī*, a celebrated Jaina work, may have been composed by Tōlāmōlittēva in the reign, it is said, of Śendan (Jayanta), the grandson of Kadungon M. Srinivasa Ayyangar, *Tamil Studies*, p. 219.

2 91 of 1889, 6 of 1895.

3 7 of 1895 Rāngachārī, *Top. List*, I, p. 120.

4 8 of 1895.

ture A.D., commemorating the setting up of another image in Karungālakkudi in the Madura tāluka ¹

Ajjanandi's name is also connected with Pēccipallam, the Vatteluttu inscriptions of which mention not only that *Jaina guru* but, as we said in an earlier context, Gunanandi and Kanakasena ² This village of Pēccipallam in the Madura tāluka as well as Kīlavalavu, Settīpodavu near Kīlakkudi, Muttupattī, and Alagārkoil also in the same tāluka, were *Jaina* centres in the early centuries of the Christian era. Remains of *Jaina basadis*, rows of *Jaina* sculptures, and caverns with *Brahmī* and Vatteluttu inscriptions, point to the strong *Jaina* influence in these parts of the Tamil land.

More important than any of the above was Kurandi in the Vēnbunādu. It was also called Tīrukkūrandi and Kurandi Tīrukkāttamballi in early inscriptions. A number of inscriptions in the Vatteluttu characters reveal the importance of this place in the eighth and ninth century A.D. Many *Jaina* teachers whose identity cannot be determined at present, are said to have presided over the congregation at Kurandi. Thus, Gunasenapperiyadīgal, the disciple of Vartamānava Panditai, was the *guru* of this centre in about the ninth century A.D. ³ Another teacher of this centre was Abhinandana Bhatāra, the disciple of Arimandala

1 562 of 1911 Ajjanandi's domicile seems to have been Pēccipallam itself where a Vatteluttu inscription records that his mother Gunamatīyar caused a *Jaina* image to be set up (64 of 1910). Ajjanandi is also mentioned in records found at Ānamalai, Madura tāluka (67-74 of 1905)

2 65-69 of 1910

3 *Ep. Rep. of the S. Circle for 1910*, pp. 78-80

4 330-332 of 1908 See also 69 of 1910

Bhatāra ¹ Kanakanandi is called the servant of Tīrukurandi in a Vatteluttu record found there ² Two Vatteluttu inscriptions found at Muttupattī are of some interest in this connection One informs us that Kanakavīra Periyadīgal, the disciple of Gunasenadevar, who was the disciple of Kurandi Atta-upavāsi-bhatāra of Vēnbunādu, caused a Jaina image to be constructed in the name of the inhabitants of Kuyirkudi (mod Kilakkudi) ³ And another relates that Māghanandi, the disciple of Kurandi Asta-upavāsi-bhatāra, caused to be constructed another image also in the name of the inhabitants of that *nādu* ⁴ A third Vatteluttu record found at Pallimadam in the Rāmnad district, registers the gift of fifty-five sheep by Sātetan-gāri for a lamp to the temple (*basadi*) of Tīrukāttamballideva at Kurandi ⁵

Some more instances may be given of the widespread influence of Jainism in the southern peninsula Tagdūr (Dharmapurī) in the Salem district was a Jaina stronghold in the ninth century A D in the days of the Nolambas In Śaka 800 (A D 878) the Pallava Mahendra Nolamba made a grant to a *basadi* in Tagdūr ⁶ It was in the reign of the same ruler in Śaka 815 (A D 893) that a citizen named Nandiyanna receiving the village of Mūllapalli from the king gave it as a gift to Kanakasena Siddhānta, the disciple of Vinayasena Siddhānta of the Pogariya

1 63 of 1910.

2 68 of 1910

3 61 of 1910

4 62 of 1910.

5 428 of 1914 For some more instances, see 430, 431 of 1914, *Ep Rep of S Circle for 1915*, pp 100-101, Rangacharya, *Top List*, III, p 1163

6 348 of 1901, Rangacharya, *ibid*, II p 1212

gana, Śaṇānvaya, and Mūla *saṅgha*, for the repairs of the *basadi* ¹

In the ninth century Jainism flourished also in some parts of the Travancore State. Of these mention may be made of Cīṭaral where Tīrucchānattumalai was known as the mountain of the Cāranas or Śramanas (*i.e.*, the Jainas). This place which seems to have been originally Buddhist, witnessed the gift of some golden ornaments to the goddess Bhagavatī by Gunandāṅgi Kurattugal, the disciple of Arittanemi Bhāṭāra of Pērayakudi. This was in the 28th regnal year of king Vikrama Varaguna (ninth century A.D.) ²

That in the tenth and eleventh century A.D. there were Jainas throughout the Cola and Pāṇḍya countries and the Tondaimandalam is proved by a record of the Cola king Rāja Rāja Deva I dated in his 24th regnal year (A.D. 1009), in which the State dealt with defaulters of land revenue held by the Brahmans, the Vaikhānasas, and the Jainas in the three provinces mentioned above. The monarch empowered the villagers to confiscate and sell the lands of those whose taxes were unpaid for full two years. This epigraph clearly shows that the great Cola king made no distinction between the Jainas and the other subjects of his Empire.

Vilappākkam in the North Arcot district was a Jaina locality in the same age (the tenth century A.D.). Here was Aristanemipīḍārār of Tiruppānamalai, the *guru* of the Jainas. One of his lay disciples (a woman) sank a well

1 304 of 1901, *E. I. X* pp. 54-70, see also 305 of 1901 for other examples.

2 *Travancore Manual*, II pp. 194-5. For the Buddhist antecedents of the temple, read *ibid.*, pp. 224-225.

3 29 of 1893, Rangacharya, *Top List*, I p. 69.

in that village in the 38th regnal year of the Cola king Parāntaka I (A D 945 ?)¹ It cannot be made out whether the Jaina *guru* Aristanemi mentioned here was identical with his namesake hailing from Kadaikottai, and who was said to have been the pupil of Paravādīmalla of Tirumala, in a Tamil-Grantha record found in Tirumalai in the North Arcot district²

But we know that Tirumalai was, indeed, a Jaina centre in the first quarter of the eleventh century A D An inscription found there, and dated in the 21st regnal year of king Rāja Rāja I (A D 1006), affirms that a Jaina sage named Gunavīramuni built a sluice called after (his ?) Jaina teacher Gaṇiśekhara who was skilled in all elegant arts³ Another record but of the 12th regnal year of king Rājendra Deva I (A D 1024) records the gift of money for the lamp and worship in the Jaina temple on the Tirumalai (hill) by the wife of a merchant of Malliyūr The Jaina temple, it is interesting to note, had been founded by the Cola king's aunt Kundavi⁴ A Jaina image of Arhat was set up here at Tirumalai by a lady of Ponnūr in the 12th regnal year of Rājarārāyana Śambuvarāya (who was perhaps the contemporary of the Cola king Rāja Rāja III)⁵

Vēdal called Vidal *alias* Mādevi Arindamangalam, also in the North Arcot district, contained a Jaina *basadi* The locality was called Vidārpattī in a record dated in the 14th regnal year of a Pallava king named merely Nandi,⁶

1 53 of 1900, Rangacharya, *Top List*, I, p 57

2 88 of 1887, Rangacharya, *ibid*, I, pp 80-81

3 82 of 1887, Rangacharya, *ibid*, I, p 80 where Rangacharya has a note on Gunavīra

4 80 of 1887, *S I I*, I, pp 95-99, *E I IX* pp 229-223

5 85 of 1887

6 82 of 1908

who may be identified with the Pallava king Nandipottarasar (Nandivarmā III, the Ganga Pallava king?) In the 50th regnal year of this ruler a Yakṣi named Ponnīyakkiyār and a Jaina sage called Nāgananda were carved on a boulder on Tiruppānamalai.¹

There was a temple called Nakhara *Jinālaya* at Mudigondacolapuram, Coimbatore district, dedicated to Candraprabhasvāmī. In Śaka 1031 (A.D. 1109) a village in Hadinādu was granted for the repairs and worship in this temple by some person.²

Kumbanūr in Vēmbuvalanādu was a prosperous Jaina centre in the first quarter of the twelfth century A.D. This is inferred from a record dated in the 48th regnal year of the Cola king Kulottunga Cola Deva (I?) (A.D. 1126), in which twenty-five Jainas of Kumbanūr granted, among other precious gifts, specified land for the site of a *basadi*, and a watershed for the use of Jaina devotees.³

We have ample evidence of the prevalence of Jainism in the thirteenth century during the reign of the king Rāja Rāja III. Some of the records show the good feelings that existed between the Jainas and the Brahmans. Thus, an inscription dated in the 11th regnal year of that monarch (A.D. 1227) registers the grant of land and a tank by the residents of the *devadāna* village of Śattamangalam and those living in the Pallicchandam (i.e., the *basadi*) of the same village. But nothing more can be gathered about the

1 *IO of 1895*, E I IV, pp 136-137. A Kanakavīra-kuratti, the disciple of Gunakīrti Bhattāraka, is mentioned in a record of Vedal (84 of 1908).

2 *IO of 1910*

3 *397 of 1914*, Rangacharya, *Top List*, II, p 1161.

Jaina temple from the same record ¹ In the thirty-seventh year of the same king (A D 1253) Pramaladevī built the steps leading to the shrine of the Jaina temple called Karikā-lacola, which had been constructed on behalf of Matisāgara-deva, in the village of Kanupartipādu in the Nellore district ²

We may assign to the reign of the same Cola monarch the building of a *basadi* called Viravīra Jinālaya (mod Ponninātha *basadi*) in the village of Pūṇḍi in the North Arcot district The record contains only the names of the village given as a gift and of the ruler called Śambubarāya The ruler Śambubarāya mentioned here may be identified with Rājagambhīra Śambubarāya, a contemporary of king Rāja Rāja III, spoken of in a record dated A D 1258 ³

From the numerous epigraphs which clearly prove the popularity of Jainism in the Tamil land long after the days of Jñānasambhandhar and the other great Śaiva saints of the south, we may now turn to the Telugu land where we shall rapidly review the epigraphs dealing with the spread of Jain-

1 466 of 1912 Rangacharya, *Top List*, II, p 1431 It cannot be made out whether Vādhūla Śrī Kṛṣṇasūri mentioned in a record dated A D 1234, was a Jaina (26 of 1896)

2 Rangacharya, *ibid* II, p 1117 It cannot be made out whether the two records dated in the 18th and 20th regnal years of a Rāja Rāja Deva in the Jina temple at Tirupparuttikunru, Conjeeveram tāluka, Chingleput district, have to be assigned to the reign of the same monarch (40 and 44 of 1890) What seems evident is that that village possessed a *basadi* in the eleventh and twelfth century A D (See also 43 of 1890 dated in the 21st year of an unidentified Kulottunga Cola Deva)

3 58 of 1900

4 93 of 1887, S I I, p 108, Rangacharya, *ibid*, I p 79 See also 89 of 1887 which calls him Attimakkān Sambukula Perumāl Rangacharya, *ibid* I p 81 On modern Jaina settlements in the Tamil land, read Ramaswami, *Studies*, pp 78-79

ism There may be some justification for the view that Jainism in the Āndhradeśa can be traced to the pre-Mauryan days,¹ when we consider the notices of Jaina tradition that Mahāvīra preached Jainism in Kalinga.² The *Hārībhadrīyavṛtti* says that Mahāvīra went to Kalinga where his father's friend was ruling. That this tradition has some semblance of truth in it, and that Jainism must have made some headway in the days of king Khāravela is proved by the Hāthīgumpha record of that powerful monarch (first half of the second century B C). In this inscription it is said that that monarch set up an image of Jina in Kalinga which had been taken away by king Nanda. Further we are told in the same inscription that in the thirteenth regnal year of king Khāravela on the Kumārī hill where the Wheel of Conquest had been well revolved (*i.e.*, the religion of Jina had been preached), the great conqueror Khāravela offered maintenances, China cloths, and white cloths to the monks who (by their austerities) had extinguished the round of lives, and to the preachers on the religious life and conduct at the *nīśidhi*.

King Khāravela himself therefore, was a devout Jaina. As a layman he was devoted to worship, and he realized the nature of *jīva* and *deha*. He ordered an assemblage of all the wise ascetics and sages from all quarters. And to this Great Council (*saṃghayana*) came Śramanas of good deeds and those who followed the injunctions. And near the Relic Depository of the Arhat on the top of the hill (evidently on the Kumārī) he caused to be built (a great *basadi*) with

1 Seshagiri Rao, *Andhra-Karnataka Jainism*, pp. 3-4 (Madras, 1922).

2 Read *Journal of the Bihar & Orissa Research Society*, XIII, p. 223.

3 Cited in *E I* XX, p. 88, n. (10).

stones brought from many miles and quarried from excellent mines for the queen Sindhula. But that was not all. His crowning achievement as a Jain was the compilation (*upādhyati*) of the *Amgas* (of the 64 letters) which was undertaken by him in his 13th year¹. This great work was done at a cost of seventy-five hundred thousand (gold pieces)². No wonder this great monarch, who was the descendant of the royal sage Vasū, and who has "been seeing, hearing, and realizing blessings (*kalyānas*)", is called the King of Peace, the King of Prosperity, the King of Monks, and the King of *dharma*³.

The advent and success of Jainism in the Āndhradeśa in the second century B.C. is thus proved beyond doubt. But it is only from the seventh century A.D. onwards that we have definite evidence of the widespread influence of that religion. The credit of fostering the *anekāntamata* goes to the Eastern Cālukya monarchs some of whom were Jain by persuasion. Ayyana Mahādevī, the queen of king Viśnuvardhana III of that family, renewed in Śaka 684 (A.D. 762) an earlier grant of a village named Musunūkunda (location given) to the Jain temple Nadumba *basadi* at Bijavāda through the teacher Kālibhadrācārya of the Kavarūrī *gana* and the Sanghānvaya⁴.

Then we have king Amma II, Vijayāditya VI (A.D. 945—A.D. 970), who, according to an undated copper-plate grant, gave a village (named) to the Jain teacher Arhanandi of the Valahārī *gana* and the Addakālī *gaccha*. The grant was made for repairing the dining-hall of the *basadi* called Sarvalo-

1 On the *Amgas*, read J. L. Jaini, *Gommatasāra*, Intr. p. 12.

2 On this great work read Jayaswal—Banerjee, *E. I.* IX p. 77.

3 *Ibid.*, pp. 88-89.

4 *Ep. Rep. of S. Circle* for 1917-1918, p. 116, Seshagiri Rao, *op. cit.*, p. 20, 56.

kāśraya *Jmabhuvana* in Kalacumbharru in the Attilīnāṇḍu province. The grant was made at the instance of a lady (Śrāvakī), named Cāmekāmbā of the Pautavardhika lineage, a pupil of Arhanandī.¹

The same king granted another village named Malliyapūndī in the Ongole tāluka, to the Jaina temple called Katakābharana, obviously in the same village. This temple had been constructed by Duggarāja, the great-grandson of Kṛsnarāja. And in the reign of the same ruler it was presided over by the *guru* Dhīradeva, the disciple of Divākara of the Yāpanīya *saṅgha* and Nandī *gaccha*.² King Amma II granted gifts to *basadis* in other places as well, as for instance to the two temples at Vijayavātikā, also called Bijavāda, (mod Bezvada) according to an undated inscription of that ruler.³ It is not unlikely that one of these two temples was the same to which the Queen Ayyana Mahādevī had given a grant in the eighth century A.D.⁴

Dānavulapādu in the Jammalamadugu tāluka, Cuddapah district, possessed a *basadi* which was patronized by the Rāstrakūṭa monarch Nityavarsa (*i.e.*, Indra IV). This ruler caused a pedestal to be made for the bathing ceremony of the god Śāntinātha.⁵

Rāmatīrtha near Vizianagaram was likewise a prominent locality of the Jains. A Kannada inscription of the reign of the Eastern Cālukyan king Vimalāditya (accession A.D.

1 *E I VII* pp 177-192, Rangacharya, *Top List*, II p 907, Seshagiri Rao, *op cit*, pp 20-21

2 *E I IX*, pp 47 seq, Rangacharya, *ibid*, p 793 Butterworth—Chetty, *Nellore Ins I* pp 167-175

3 *C P 8 of 1908-9*, Rangacharya *ibid*, pp 8778

4 *Ep. P. S. Circle for 1917-1918*, p 116, *op cit*, Seshagiri Rao, *ibid*, p 20

5 331 of 1905, Rangacharya, *ibid.*, II, p. 589

1022) records that the *guru* of that ruler, by name the Trai-kālayogi Siddhānta Deśiganācārya, visited Rāmatīrtha ¹

In the reign of the Eastern Ganga king Anantavaimadeva, the merchant Kannama Nāyaka constructed a *basadi* called Rājarāja *Jinālaya* at Bhogapura in the Bimilapatam tāluka of the Vizagapatam district. And in Śaka 1109 (A D 1187) he gave some specified land to that temple with the consent of the mercantile leaders of the district ²

Tādpatri in the Anantpur district seems to have been associated with Jainism in Śaka 1120 (A D 1198). For a Jaina record of that date mentions the donor, Udayāditya, the son of Somadeva and Kañcalādevī, as residing at Tātīpara (Tādpatri). But no traces of the Jaina settlement are visible there now ³

Penugonda in the same district contained the Pārśvanātha *basadi*. An inscription mentions Jinabhūṣana Bhattāraka, but nothing beyond this can be gathered about the temple ⁴

The Bellary district was dotted with many Jaina settlements the chief of which was Kōgalī. The ancient Cenna Pārśva temple at this place which, as we saw in the preceding pages, had received patronage at the hands of the Western

1 Seshagiri Rao, *op cit*, 19-20. Seshagiri Rao also gives evidence from later *Kaṣṭyuts* to show that Warangal (ancient Ekaśīlanagara) was once a Jaina centre. *Ibid* pp 17-18. The reference given to *Ep Rep S circle for 1917-18* cannot be traced. But on king Vimalāditya's accession read *I A*, XIV p 56, XXIII, p 131, Kielhorn's *Southern List*, No 569.

2 363 of 1905

3 This record was found in the Rāmeśvara temple at Tādpatri 338 of 1892

4 345 of 1901. Seshagiri Rao mentions other localities in the Anantapur district where traces of Jainism have been found. Seshagiri Rao, *ibid*, p 34

Cālukyan monarch Someśvara I (A D 1042—A D 1068), also received a gift of gold from the Hoysala king Vīra Rāmanāthadeva (A D 1257—A D 1295) ¹ Sōgi in the Hadagalli tāluka of the same district, which received a gift of land from the Hoysala king Viśnuvardhana, was evidently another seat of the Jainas ² And a yet third centre was Kottūru in the Rāyadurga tāluka ³

Although the strongholds of Jainism in the Āndhra and the Tamil provinces were less numerous and less powerful than those in Karnāṭaka, yet they have left abiding marks on the culture of the Tamil and Āndhra peoples. Before we deal with this side of the question, we may conclude our account of the widespread domicile of Jainism in Karnāṭaka where Jainism manfully struggled against odds to retain its hold on the people. But we shall restrict ourselves to the minor centres of the *anekāntamata*.

Chief among these were Tolla or Tollai and Mūlivali, both of which have already been referred to above while dealing with one of the Ganga kings and his feudatories. The Narasimharājapura plates of the Ganga king Śrīpurusa, assigned to the close of the eighth century A D, mention the *cediya* or *cāitya* in the Tolla village situated in the Tagarenād ⁴ This is corroborated by two inscriptions at the end of the same grant, but of the reign of king Śivamāra (II). One of these commemorates the gift of a village (named) to the same *cāitya* by the governor Vittarasa, while the other

1 33 & 34 of 1904

2 453 of 1914

3 For an account of this place, read *Ballary Gazetteer*, I pp 290-291. For further remarks Jainism in the Telugu land, and Seshagiri R22,7 op cit, pp 12-18, 34-35, 37-9, Rangacharya, *Top List*, II, p 1672

4 M A R for 1920, p 28, op cit.

registers the gift of land to the *cailya* of Mūlivali (mod Mallavalli) by Vijayaśakti-arasa ¹

There is every reason to believe that the famous Nandi Hill once contained a *Jinālaya* of great antiquity. As in other places, the original Jina image gave place to that of Gopālasvāmī, all vestiges of Jainism having been lost ². These suppositions are based on a beautifully carved boulder with characters of the Ganga period (eighth century A D), which gives us the following interesting account of the Nandi Hill. It opens with an invocation to the adorable Vrsabha, the most excellent of the holy Jainas. And then it directly deals with the antiquities of the *Jinālaya* on the Nandi Hill thus—In former times, in the Dvāpārayuga of the Kali-avasarpini, by Rāmasvāmī, the Mahāratha son of Daśaratha, sun in the sky of the Solar race, (to wit) by Puruṣottama, who for the purpose of bringing the world into good order desired to be incarnated as a man—, was the *cailabhavana* of the adorable Arhat, the lofty one, the omniscient, established. Afterwards by the mother of the Pāndavas, Kuntidevī, was it rebuilt anew.

The hill itself is praised thus—To the ornament of the earth goddess, a path to the attainment of *svarga* and *moksa*, like the jewel in the head of (the serpent) Dharanendra, who bears up the world, the best of mountains, purified by the presence of the Jainendra *cailya*, a supreme *tīrtha* (*parama tīrtha*), having caves suited for the residence of groups of great *rsis* intent upon the performance of penance, by name

1 *M A R for 1920*, p 28, op cit

2 Two other instances of Jaina temples which have passed hands are those of Cikka Māgaḍi and Terakanāmbi. *M A R for 1911*, p 19, *ibid for 1912*, p 24

Śrīkunda (stops here) ¹

The plain and direct manner in which the *cātya* on the Nandi Hill is connected with the hero of the *Rāmāyana* and with Kuntidevī suggests that the Jainendia *cātya* was, indeed, an institution of some antiquity, and the simple but deserving praise bestowed on Karnāṭaka's most famous hill station² shows that the Jains were endowed with a remarkable aptitude for turning splendid spots into supremely holy places.

A modern insignificant village which was once a prominent seat of the Jainas (in the ninth century A D) was Lakṣmī-devīhalli in the Arasiyakere tāluka. This village had a *basadi* called Bīduga *Jmālaya* to which belonged a Jain nun called Paramabbe Kantiyar.³

Jambukhandi seems to have been also associated closely with the Jainas in the early part of the tenth century A D. A Jain priest called Āryadeva is called a Jambukhandi-ganasthāna in the Gokak copper-plate dated A D 923.⁴

At Hullēla, Malavalli tāluka, Nalamayya having renounced wealth and every kind of attachment, expired according to the orthodox manner in about A D 950.⁵

Hole Narasīpura was noted for its Jain devotees. Inscriptions assigned to the middle of the tenth century A D contain some details pertaining to the places of Jain influence in Hole Narasīpura. In about A D 950 a citizen whose name is

1 *E C X C* 29, pp 204-205. Was Śrīkunda an earlier name of the Nandi Hill, or was it in any way connected with Kondakundācārya?

2 Rice, *E C X* Intr pp 9-10

3 *M A R* for 1911, p 28

4 *K H R* I, No 2, pp 43-44

5 *M A R* for 1920, p 30

effaced in the record but who was a Goṛava, consecrated an image of Candranātha in the *basadi* of that name at Būvinahalli, Hunsūr tāluka. The Ankanāthesvara and Subrahmanya temples at Ankanāthapura in the same tāluka of Hole Narasīpura, seem to have been once Jaina temples. This is shown by the fact that inscriptions commemorating the death of Jaina nuns are found around the temples. One of such devotees was Cāmakabbe, who is described as a supporter of the Jaina assembly (*Śramana sangha*) and of the four *samayas*.¹

Varuna in the Mysore tāluka at the close of the ninth century A.D. was a seat of a minor branch of the Western Cālukyas. It contained a large number of Jaina temples the ruins of which lie to the west of the village. Six mutilated images of Jaina deities have been found in that village.²

Manne in the Nelamangala tāluka and Ummattū in the Chāmarājanagara tāluka once boasted of devoted Bhavyas in *circa* A.D. 1000. In the former place the Jaina nun Mārabbe Kantiyar, the disciple of Devendra Bhattāraka, and in the latter, prince Sindayya, the son of the chieftain of Sottiyūr, died in the orthodox manner about that date.

An important Jaina settlement in the eleventh century A.D. was Kalasatavādu (mod. Kalasavādi), four miles to the south of Srīngapatam. From two metallic images found at Śravana Belgola we learn that they formed the property of the Tīrthada *basadi* at Kalasatavādu. Both the images were the gifts of two Jaina nuns (named) to the *basadi*. A cart-load of metallic images at the place corroborates the view that it was, indeed, a prosperous Jaina

1 *M. A. R.* for 1913-14, p. 31

2 *Ibid.* for 1916, pp. 26-27

3 *Ibid.* for 1917, p. 39

settlement in the eleventh century A D ¹

In the first quarter of the twelfth century A D we have Talatāla mentioned as an important Jaina locality, probably because of its association with the *guru* of the great Jaina general Ganga Rāja. An inscription found in the Kallubastī at Kanegrāma, Tīrthahallī tāluka, and assigned to about A D 1093 by Rice, relates the following—That Maladhārīdeva, who by the severity of his penance had his body covered with dust which was never removed, “being like iron a long time rusty, and having become like a white ant-hill,” belonged to the Talatāla *basadī* which was attached to the Lokiyabbe *basadī*. It was at the Talatāla *basadī* on the date specified, that his disciple Śubhacandra deva died in the orthodox manner ²

1 *M A R for 1913-4*, p 35

2 *E C VIII Tl 199*, p 207 We suppose the Śubhacandra deva mentioned here was the *guru* of General Ganga Rāja and the disciple of the celebrated Gandavimukta Maladhārīdeva. There was another teacher of the same name, who was the disciple of Maladhārī Rāmacandra deva. We presume that the record in question refers to Śubhacandra, the *guru* of Ganga Rāja, on the following considerations.—The praise given in the above Tīrthahallī record to Maladhārīdeva agrees with that given to him in a Śravana Belgola record which, among other things, says that the “dirt on Maladhārīdeva’s body, which was overgrown with an ant-hill, looked as if it were a close-fitting armour of black iron that had not yet been doffed.” It is this latter record from Śravana Belgola which tells us that Śubhacandra died in Śaka 1045 Śubhakṛt (A D 1123) (*E C II 117*, p 47). This date cannot be reconciled with the date of the Tīrthahallī inscription which gives merely the cyclic year Āṅgīrasa, and the details Puṣyāmāsa, Bahula saptamī, Ādityavāra, for the death of Śubhacandra (*E C VIII Tl 199*, ^{text}, p 694). These details are insufficient to fix the date, but they may stand for A D 1092, Thursday (and not Sunday), Dec the 23rd. Swamikannu, *Ind Ephem*, III p 187

The well known Cāmundī Hill near Mysore was once a Jaina *tīrtha*. It was called Marbala *tīrtha* in A D 1127. The name Marbala or Mabbala seems to have been Sanskritized into Mahābaleśvara. Jaina epitaphs of the same age commemorate the death of Jaina devotees ¹

In about A D 1131 Śāliyūr (mod Sālūr), Shikārpur hobli, contained a temple called Brahma *Jinālaya* for which a merchant named Bhadrarāya Śetti made a specified grant. His *guru* Kulacandra Pandita belonged to the Meṣapāsana *gaccha*. It is interesting to note that the above *Jinālaya* is said to have belonged to the immemorial *agrahāra* of the Thousand (Brahmans) of Śāliyūr ²

Kaidāla in Murugarenād in A D 1151 was proud of its Jina temples among which may be mentioned the Bhīma *Jinālaya*. It was constructed by the generous Sāmanta Gūli Būca (or Bāci), the ruler of Maruganrenād. We shall have to refer again to this worthy scion of Mānyakhedapura. The Bhīma *Jinālaya*, we may note, was erected by him in the name of his wife Bhīmale, who was a devout Jaina. The god in the temple was called Cenna Pārśvadeva. Liberal endowments were made by him to the temple ³

Elamballi in the Sohrab tāluka owed its *Jinālaya* to the piety of Deki Śetti, "a greater supporter of the Jina faith". This *Jinālaya* was called the Śāntinātha *basadi*, for the gifts of food of which Deki Śetti made specified gifts of land. His *guru* was the Śāntināthaghtika-sthāna-mandalā-cārya Bhānukīrti Siddhānta, the disciple of Muncandradeva of the Tīntrinika *gaccha* ⁴

1 *M A R* for 1912, p 37

2 *Ibid* for 1930, pp 246-7.

3 *E C XII* Tm 9, p 4

4 *Ibid*, VIII Sb 384, p 68 Cf VII Sk 197, p 125

Nittūru in the Gubbi tāluka also contained a *basadi* called the Śāntiśvara *basadi*. It is dated to about the middle of the twelfth century A D ¹. Pious Bhavyas lived in Nittūru, as is shown by the *mśidhi* stones commemorating their death ².

At the beginning of the thirteenth century A D Hiriya Mahālige possessed the Pañca *basadi*, which in about A D 1200 was repaired by a devout citizen. Along with the *nād* people, he endowed it with three villages which had been originally given to it by a king (unnamed) ³.

The *Jinālaya* in Kuntalāpura in circa A D 1204 was likewise endowed with lands by the farmers and the Great Minister Hiriya Hedeya Asavara Mārayya. This latter official conducted an enquiry, "defaced by force the stone *śāsana* which had been written", and then along with the *nād* people gave a grant to the "excellent *ācārya*" of Kuntalāpura, Nemicandra Bhattāraka. The reason why the enquiry was conducted and why Sāvanta Mārayya forcibly removed the existing stone *śāsana* was probably because it was a forged document detrimental to the interests of the Jina temple and the *sangha* at Kuntalāpura ⁴.

Jidduligenād and Edenād contained many Jinendra temples in about A D 1208. They were the outcome of the liberality of Nemi Śetti of the Nunna *vamśa*. It was he who had caused the Śāntinātha *Jinālaya* to be built at Kodanki, which, we may note by the way, is called in the record "a mine of the gems of learned men and beautiful women". Liberal endowments were made to this temple by Nemi Śetti ⁵.

¹ *M A R* for 1919, p 11

² *Ibid* for 1930, p 257

³ *E C.* VII Sk 227, p 133. See also Sk 232, *ibid* page

⁴ *Ibid*, VII, Sh 65, p 26

⁵ *Ibid*, VIII, Sb 28, pp 5-6

Kottagere, Kūṇiḡal tāluka, contains now a ruined Jina temple. But an inscription on the pedestal of a Jina image lying there states that the image of Śāntinātha was caused to be made in about A D 1250 by Māghanandideva, the disciple of Haricandradeva, of Heragu, who belonged to the Mūla *sangha* and the Inguleśvara *bah* ¹.

The god Prasanna Pārśva of the Brahma *Jinālaya* of Jōgamattige in Tailangere (in the Sūiā tāluka ?) received in A D 1277 a gift of 2,000 arecanuts in a specified village from Kallī Śetti, the disciple of Bārendu Maladhārīdeva of the Inguleśvara *bah*, as a permanent gift. This record tells us that the donee Cellapille's father Dīpanāyaka belonged to the Jina Brahmans of Bhuvalokanāthapura in the Bhuvalokanāthavisaya of the Ponnara-mativisaya which lay to the north of the southern Madhura in the southern Pāndyadesa. The interest of this record lies in the fact that a class of Jainas called Jina Brahmans lived in a part of the Tamil land. Dīpanāyaka is expressly stated in the record to have belonged to the Dyetreyaśākhā of the Yajurveda, Vāśiṣṭha *gotra*, and the Kaundinya- Maitra-Varuna-Vāśiṣṭha *pravara* ².

Kālaśa in the Mūdgere tāluka possessed a temple of Jineśvara in the same year A D 1277. And it also received specified gifts of rice from a citizen called Mādhava Śetti ³.

The Gandha-gudī of the Honnēyanahallī *basadi* in the Hunsūr tāluka was constructed in A D 1303 by Padmanandi Bhaṭṭāraka, the disciple of Bāhubalī Maladhārīdeva of Hana-sōge ⁴.

1 *M A R for 1919*, p 33

2 *E C XII S* 32, p 93

3 *Ibid*, VI Mg 67, p 72

4 *Ibid*, IV. Hs, 14, p 84.

By the middle of the fourteenth century A D Jainism had travelled to the province of Tuluva, where in the centres of Varanga, Keivāṣe, Nallūru, Mūdubidre, and Bārakūru, it steadily rose into prominence till, as we shall relate in a later context, it gave once again strong impetus to the political events of the times. We have described the rise of Jainism in Tuluva in detail elsewhere¹

In various other localities like Jāvagal, Maratī, Hañci, Śāligrāma, Tēkāl, Lakavalli, Eleyūr, Rāmapura, Kallahalli, Kummanahalli, Sakkarepattana, and Hosaholalu,² abundant traces of Jaina influence and culture have been found, thereby adding to the overwhelming testimony of epigraphs and literature that throughout the great extent of Karnātaka Jainism continued for ages to be a great factor in the life of the people

What was the contribution of Jainism to the history and culture of the three large provinces of Karnātaka, the Tamil land and the Āndhradeśa during these centuries of its widespread influence? An answer to this question would mean a separate dissertation on the subject. But in order to complete our narrative of the history of Jainism in the mediæval times, we may briefly allude to some salient facts which may enable us to form an adequate estimate of the great part played by this religion in the history of the country

One of the best claims of Jainism at the hands of posterity is that it contributed to the literature of all the three pro-

1 Saletore, *Ancient Karnātaka*, I, pp 404-415

2 M A R for 1911, pp 3,6,19, *ibid* for 1912, pp 16, 36, *ibid* for 1913-4, p 7, *ibid* for 1916, p 8, *ibid* for 1917, pp 9, 44, *ibid* for 1918, p 5, *ibid* for 1925, p 93, *ibid* for 1928, pp 87-8, *ibid* for 1931, p 25, *ibid* for 1933, p 13

vinces mentioned above. The Jaina teachers as the intellectual custodians of the Āndhradeśa, the Tamil land, and Karnāṭaka most assiduously cultivated the vernaculars of the people, and wrote in them great works of abiding value to the country. Purism was the keynote of their compositions, although almost all the early Jaina writers were profound Sanskrit scholars. With them originated some of the most renowned classics in Tamil, Telugu and Kannaḍa. It has been rightly opined that the Jainas gave to the Tamil people their didactic classics like the *Kural* and *Nāladīyār*, major *kāvya*s like *Śilappadikāram*, *Maṇimekhalai*, and *Cintāmanī*, minor *kāvya*s like *Nilakeśi*, *Perunkathai* (or *Brhadkathā*) *Nāgakumārakāvya*, *Cūlāmanī*, and quite a number of other works as well.¹

To the Āndhradeśa and Karnāṭaka, among other precious gifts, the Jainas gave the *campū kāvya*s or poems in a variety of composite metres interspersed with paragraphs in prose. When Nannaya, the author of the famous Telugu *Mahābhārata*, to stem the tide of the naturalized Kannadiga Pampa's *Bhārata*, which had won great celebrity in the Vengi mandala, prepared a Telugu Brahman counterpart of the same story, he adopted the *campū* style which was the gift of the Jainas to Karnāṭaka.² An example of a Jaina scholar in the capital of the Telugu king in the first quarter of the fourteenth century A.D. is that of Ayyapārya, the author of the Sanskrit work called *Jainendra-kalyāṇābhyudaya*. He wrote his work in A.D. 1319 at Ekaśīlanagara (Warangal) in the reign of king Rudradeva. He was the disciple of Dharasenācārya, and was of the Kāśyapa *gotra*.

1 Read Ramaswami, *Studies*, pp. 76-77, 81-104; Rice, *My & Coorg*, p. 198.

2 Seshagiri Rao, *op. cit.*, pp. 100-103.

and the Jainālapāka lineage¹

But neither in the Tamil nor in Telugu literature was the influence of the Jainas so profound and of such lasting value as in that of Karnātaka, where from the early centuries of the Christian era till the twelfth century A.D. they created literature and fostered it with unrivalled care and devotion. It is not our aim, however, to give in this section even a brief account of the galaxy of great Jaina literary men who adorned the courts of imperial and provincial rulers during the first twelve centuries of the Christian era. We shall restrict ourselves to the enumeration of a few outstanding names in order to complete the topic of the indebtedness of southern India to the Jainas in the literary field. The earliest names of the great Jainas who in some manner or other added to Kannada literature were those of Samantabhadra, Kavi-parameṣṭhi, and Pūjyapāda². Omitting equally great names, we may pass on to Śrīvardhadeva *alias* Tembalūrācārya's celebrated work known as *Cūdāmanī* or *Cūlāmanī* which, according to Bhaṭṭakalanka's *Karnātaka-śabdānuśāsana*, was the finest work in Kannada. The *Cūdāmanī* contained 96,000 verses and was a commentary on the *Tattvārthamahāśūtra*³. The stone inscription which gives us a few details about Śrīvardhadeva, also tells us that just before him was Cīntāmanī, whose work also bore the same name as himself⁴. It is curious that these two works—*Cūdāmanī*, and *Cīntāmanī*—should also be found in Tamil literature⁵.

¹ *M. A. R. for 1913-14*, p. 57

² *Kavacarite*, I pp. 1-7

³ Rice, *My & Coorg*, p. 198, *Kavacarite*, I, p. 8 n. (1)

⁴ *E. C.* II 67, p. 26 *My & Coorg*, p. 198

⁵ Ramaswami, *Studies*, pp. 94, 103, Rangacharya, *Top. List* I p. 80. Rice cites the opinion of Caldwell that *Cīntāmanī* is undoubtedly the greatest epic poem in Tamil, and the oldest Tamil composition of any length now extant. (Rice, *ibid.*, p. 198)

Among the Jaina kings of Karnāṭaka who have left evidence of their literary works, we may mention the following—the Gana kings Durvinīta and Śivamāra I. The former was the author of the prominent works in Sanskrit which we have already discussed in the previous pages. The Rāstrakūṭa monarch Nṛpatunga in his well known work *Kavirājamārga* refers to king Durvinīta as a Kannada poet¹. King Śivamāra I was the author of the Kannada *Gajaśāstra* or science of elephants².

Unique is the name of Āḍipampa, better known as Pampa, the author of *Āḍipurāṇa* and *Bhārata* (or *Vikramārjuna-vijaya*) (A.D. 941). As the author of these two Kannada masterpieces in the *campū* style, Pampa's services for the cause of Indian culture can hardly be over-estimated. Born in the Vengimandala, it was Pampa, as we have just now said, who was primarily responsible for Nannaya Bhatta's great work *Bhārata*. That a Telugu scholar, the son of a Telugu Brahman (Ablurāmadevarāya), who had espoused the cause of Jainism, and who was born in one of the *agrahāras* of Vengimandala, but who was the protégé of the Western Cālukyan ruler Arikesari of Puligere, should have produced a Kannada masterpiece which had won for itself unvarnished celebrity in the Āndhradeśa for about a century, was sufficient humiliation to the proud Āndhras, whose great poet Nannaya produced in about A.D. 1053 the Telugu counterpart of Pampa's magnificent work in Pampa's own style, at the instance of the Rajahmundry king Rājarāja Narendra³.

1 *Kavīcarite*, I p. 13

2 *Ibid* I, p. 17, Rice, *My & Coorg*, p. 198

3 Seshagiri Rao *op cit*, pp. 19, 100-128. Nannaya's great work corresponds to Pampa's work only in regard to three *parvas* *Ibid.*, p. 103.

Not only men but Jaina women, too, have added to Kannada literature. The greatest name among them was Kanti who, along with Abhinava Pampa, was one of the gems that adorned the court of the Hoysala king Ballāla I (A.D. 1100-1106). She was a redoubtable orator and a poet who completed the unfinished poems of Abhinava Pampa in the open court of that ruler.¹

None among the Jaina authors has made himself so endearing to the Kannadigas as Ādayya (circa A.D. 1235), whose exquisite *Kabbigarakāva* is a triumph of Jaina ideas of purism in Kannada.²

Lest it may be supposed that Kannada Jainas were given only to writing on purely literary matters, we shall give some examples of Jaina authors who have left useful works in other departments of thought. Indeed, there were few subjects of practical importance which the Jainas of Karnātaka did not tackle. In the field of grammar, mathematics, astrology, and medicine, we have valuable works written by them. Of Pūjyapāda's great work in grammar mention has already been made. Towards the middle of the twelfth century A.D. lived Nāgavarmā (II), who wrote the three well known works on Kannada grammar—*Kāvyāvalokana*, *Karnātakabhāṣābhāṣana*, and *Vastukośa*.³ In about A.D. 1260 appeared Keśirāja with his *Śabdamanidarpana* in Kannada.⁴ On mathematics we have Rājāditya's *Vyavahāragamta*, *Ksetragamta*, *Līlāvatī Vyavahāratatva*, *Citrahasuge*, *Jamaganitasūtratīkodāharana*, and other works.⁵ As we narrated while dealing with the

1 Read *Kavicarite*, I pp. 110-11 for details about her life.

2 *Ibid.*, I, pp. 367-368.

3 *Ibid.*, I, pp. 144-9.

4 *Ibid.*, I, pp. 386-7.

5 *Ibid.*, I, pp. 122-3.

history of the Western Cālukyan king Someśvara I, it was during his reign that Śrīdharācārya of Narigunda composed the first Kannada work on astrology called *Jātakatūlaka*. The reason why he composed it is given thus—That learned men told him that no one till that time had written a work in Kannada on astrology, and that, therefore, he was to write it.¹

Pūjyapādā, as we have already seen, had set an example in the field of medicine, although it must be admitted that there is no evidence to show that the work which he wrote was in Kannada. Another Jaina writer, who also wrote on medicine, was Pūjyapādā's sister's son Nāgārjuna, a famous alchemist and Tantric scholar.² In the ninth century A.D. during the reign of the Rāstrakūta king Amoghavarṣa I, Nṛpatunga (A.D. 815-A.D. 877), Ugrāditya wrote *Kalyāṇakāraka*, a work on medicine that contains at the end a long discourse on the uselessness of flesh diet which the author, true to his Jaina feeling and conviction, is said to have delivered in the court of that Rāstrakūta king.³ These writers may or may not have written their works in Kannada. But Kīrtivar-mā in about A.D. 1125 wrote in Kannada *Go-vaidya*, a treatise dealing with the diseases of cattle. Jagaddala Sāmanta in *circa* A.D. 1150 wrote his *Karnātaka Kalyāṇakāraka* which was a Kannada rendering of Pūjyapādā's *Kalyāṇakāraka*.⁴

The Jainas have influenced not only the literature but the culture of southern India as well. In five spheres of south Indian life have they left indelible marks which it may not

1 *Kavcarite* I, pp 75-76, II, pp 3-5, *M A R* for 1911, p 59, *op cit*

2 *Kavcarite*, I pp 11-12. Was he the same as Nāgārjuna of the Buddhist tradition, or the second of that name?

3 *M A R* for 1922, p 23

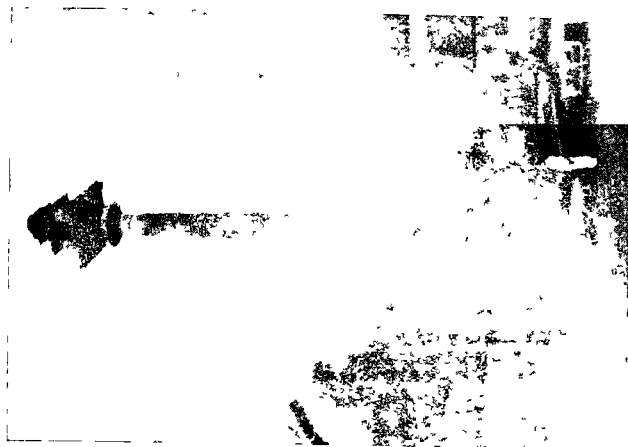
4 *Kavcarite*, I p 165, II pp 15-16

be out of place to recount here. Prominent among these are those relating to the construction of temples, statues, and image worship. It has been surmised that the Śaivites of the Tamil land borrowed the custom of having a niche in their great temples for every one of the sixty-three Nāyanārs or Śaiva devotees, after the manner of the Jainas who worshipped their twenty-four Tirthankaras in their *basadis*. This imitation of Jaina mode of worship seems to have come, especially after Appar and the great Tiruññānasambandhar, when a period of miracles and piety was inaugurated and the Tamil country was studded with temples ¹

In Kairnātaka, too, the Jainas were primarily responsible for the architectural greatness of the Kannadīgas. It is not unlikely that the perfection to which the Hoysala architecture attained, especially in the matter of the construction of temples, has really to be traced to those early days of Jaina ascendancy in Kairnātaka, when the Jainas gave expression to their sense of expansion and permanence in their statues, temples, and pillars which contain in them so much of delicacy of detail coupled with depth of devotion, and simplicity of style with grandeur of vision ². Three huge monolithic colossi of Gommatas exist, one at Śravana Belgola, as we have already seen above, the second at Kārkala, and the third at Venūru, both in Tuluva. Of these the one at Kārkala (41 feet 5 inches in height) was built in A.D. 1432 by Vīra Pāndya, a ruler of that city, and that at Vēnūru in A.D.

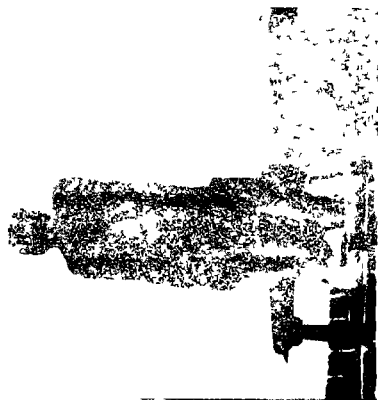
1 Ramaswami, *Studies*, pp. 77-78

2 One of the most beautiful Hoysala temples is that of Hoysaleswara in Halebidu. Rice, *My & Coorg*, p. 193. *The Annual Reports of the Mysore Archaeological Survey* contain full details of most of the Hoysala temples.



[Courtesy I G S]

A Mānastambha at Hirangaḍī, near Kārkala



[Courtesy I G S]

Gomatesvara at Kārkala (p. 465)

1604 by another local chieftain called Timmarāja¹ The exquisite Jain temples and *mānasthambhas* are to be found at Śīvavāna Belgola, Mūdubidre and Kārkala²

In another direction, too, the Jainas have added to the culture of the Hindus The followers of the *syād vāda* doctrine were primarily the people who made it one of their cardinal principles to give the four gifts of food, protection, medicine, and learning to the needy (*āhāra-abhaya-bhavsajya-śāstra-dāna*) This must have been by far the most potent factor in the propagation of the Jina *dharma* And it was to counteract the effect of these gifts that the Hindu religious leaders of the south opened their *mathas* or monasteries, *dharmaśālas* or alm-houses, and *pāthashālas* or halls of learning³

Another substantial contribution to the culture of the land by the Jainas is in regard to the cult of *ahimsā* For the first time in the history of southern India, the Jainas showed how the highest moral principles could be made to serve the material ends of the State Right conduct meant for them not only adherence to the principles of *ahimsā* and the other tenets of their faith, but also steadfastness in their duty to their king, who was the embodiment of their country's honour The history of the many Jaina generals and ministers, which we have outlined above, amply proves this statement The respect for the life of living beings which the Jainas showed in their daily lives is said to have influenced the Hindus of the

1 See below Rice (*My & Coorg*, pp 140-141) gives the name of the ruler as Pāndya and the date A D 1603 Both details are incorrect

2 For further details, see below Chapter XII

3 Ramaswami, *Studies*, p 78 Benoy Kumar Satkar classifies these four gifts under the term "positivism of the Jainas" Read Sarkar, *Creative India from Mohenjo Daro to the Age of Rāmakṛṣṇa-Vivekānanda*, pp 41-44 (Lahore, 1937).

south who, stopping animal sacrifices in their Vedic ceremonies and rites, promulgated the cult of *ahimsā* in their literature¹

The principle of *ahimsā* was partly responsible for the greatest contribution of the Jainas to Hindu culture—that relating to toleration. Whatever may be said concerning the rigidity with which they maintained their religious tenets, and the tenacity and skill with which they met and defeated their opponents in religious disputations, yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India. In fact, as we shall presently see, it is this feature of toleration which is the connecting link in the history of pre-Vijayanagara and Vijayanagara Jainism. And nothing is more regrettable than that in the matter of showing tolerance to the followers of their rival creeds, especially to the Jainas, the Hindus of southern India should have been so ungenerous as to have had recourse to a method of retaliation and revenge which was so alien to the proverbially hospitable nature of the Hindus.

In order to elucidate this statement we have to review briefly the condition of Jainism in the age immediately preceding the rise of Vijayanagara. Three general causes brought about the decline of Jainism in southern India before the founders of Vijayanagara rose to power. In the first place, the long intervals that elapsed between the periods of Jaina revival were to a large extent responsible for the gradual downfall of Jainism. After Kondakundācārya (the first century A D) came Samantabhadra (the second century A D) who, as related above, was the great promoter of the Jaina faith. The next stage in the Jaina revival is reached

1 Rāmaswami, *Studies*, pp 76-77

about the middle of the seventh century A.D. under Śāntisena.¹ The fourth stage is seen with Gopānandī (A.D. 1094), who caused a revival of the Jaina *dharma*.² In the twelfth century (A.D. 1223) it is said that the doctrine of Jinendra which shone formerly through Maladhārīdeva, again shone now with the greatness of Candrakīrti Bhaṭṭāraka. And, as will be pointed out anon, it will be only in the middle of the sixteenth century A.D. that the next wave of Jaina revival will be seen. Between these periods of revival there was a wide gap during which the cause of Jainism suffered considerable hardships at the hands of rival religious creeds.

Closely allied to the above was the fact that the Jainas failed to produce successively leaders who could so associate religion with politics as to bring both to the forefront simultaneously. It is not too much to suppose that had Jainism produced another Simhanandī, especially in the eighth and ninth century A.D. when it was beset with insurmountable difficulties, the course of political events in southern, especially in western, India would have been changed. The great leaders whom Jainism gave to the country were mostly buried in their theological works, and their indifference to the material changes that took place around them, and particularly those relating to the rise of rival religious sects, was not a little responsible for the steady decline of Jainism as a powerful element in the religious and political history of the land.

Finally, the Hindu revival in southern and western India was the greatest blow to the *anekāntamata*. We shall deal with this point presently.

1 *E. C. II*, p. 7 op. cit.

2 *Ibid.*, V Cn 148, op. cit.

3 *Ibid.*, II, 117, p. 46.

The different provinces of the Āndhradeśa, Kārnātaka, and the Tamil land, however, had their own specific causes which contributed to the decline of Jainism. Of these we may dispense with those relating to the Telugu land where Jainism was never so deeply rooted as in the south, and especially in Kārnātaka. However, we may observe that the continued support which the Eastern Cālukyas always gave Jainism, especially at Bezwada, was promptly counterbalanced by the Paricchedi-Paśupati rulers of that same city, who were the avowed followers of the Hindu *dharma*. These and the Kota kings of Dhānyakataka and the Kākatīyas of Warangal, as Seshagiri Rao has so well shown, were responsible for the disappearance of Jainism from the Āndhradeśa. The worst time the Jainas had in the Telugu land was in the reign of king Ganapatideva, the Kākatīya ruler of Warangal (A.D. 1199- A.D. 1260), when, as a result of the defeat in a religious disputation at the hands of Tikkana Somayya, the author of the Telugu *Mahābhārata*, the Jainas lost all their prestige and power.¹

The evil days on which Jainism fell in the Tamil land were due to the appearance of the Śaiva and Vaiṣṇava saints long before the local rulers had driven it into the background in the Āndhradeśa. The Śaiva Nāyanāis and the Vaiṣṇava Ālvārs had recourse to six methods, which they seem to have borrowed from the Jainas themselves, to subvert the religion of the latter in the Tamil land. Firstly, the Śaivas and the Vaiṣṇavas counteracted the universal effect of the most potent

1 Seshagiri Rao, *op cit*, pp 21-29. If it is true that Tikkana was the minister of *Mahāmandaleśvara* Madhurāntaka Pottapi Cola Tilakanārāyana Manuma Reddi, as Seshagiri Rao asserts, then he may be placed in about A.D. 1243. For a record dated S. 1165 mentions a gift by a citizen in the reign of that Nellore feudatory. Rangacharya, *Top List*, II p. 1143.

weapon of the Jainas as expressed in their well known gifts—*āhāra-abhaya-bhaisajya-śāstra-dāna*, by adopting the same policy to meet their own ends. This is proved by the stories of the Śaiva saints Ileyāndakudimāranāyanār, Mūkhanāyanār, and very many others¹. Secondly, the Śaiva saints discarded caste system, in imitation of the Jainas, and recruited into their fold people of the lower social grades. This accounts for the inclusion of the fisherman saint Atibhaktanāyanār in the list of the sixty-three saints². Thirdly, the Śaiva saints aimed at the highest altruistic principles, also in imitation of the Jainas. Fourthly, the Śaiva saints composed hymns in honour of the local deities, and especially of Śiva, obviously after the manner of the Jainas, who worshipped their Tirthankaras in their *basadis*. Fifthly, the Śaiva saints instituted the hierarchy of sixty-three saints exactly as the Jainas had done with their sixty-three personages called *Trisasti-Salāka-puruṣas*³. And, finally, the Śaivas secured the political patronage of the State by winning over the good grace of kings, precisely as the Jainas had done in the early periods of their history.

And in this campaign of exterminating the Jainas the leading part was taken by Pille Nāyanār, better known by his name Tirujñānasambandhar Mūrti Nāyanār. A few details in connection with this celebrated figure are essential for fixing chronologically the downfall of the Jainas in the Tamil country. These details are gathered mostly from the well known *Periyapurānam* or the *Tirutondarpurāna*, composed

1 Dr Shama Sastry was the first to draw attention to this *MAR* for 1925, p 10

2 *Ibid*, p 9, 10

3 *Ibid*, p 11

4 *Ibid*, p 6

by Śēikkilār in A D 1150 in the reign of king Anapāya Cola (Kulottunga Cola Deva II) ¹ Pille Nāyanār was a Brahman born in Śiyālī in the Tanjore district. Of his many contemporaries we may mention Kūn Pāndya, the king of Madura, Jinasena, a great Jaina teacher, Vādibhasimha, a celebrated Jaina scholar who disputed with Pille Nāyanār on the merits of Śaivism, and Vāgīśa, also called Appar or Dharmanasena. Of these we have to eliminate the last named Nāyanār, since his name does not help us to fix the date of Tīrujñānasambandhar.

It must be confessed at the outset that in spite of our eliminating Appar, there are considerable difficulties centring round the date of Tīrujñānasambandhar. While some maintain that this latter great Śaiva saint is to be placed in the seventh century A D, others would assign him to a later age. The former view is based on the contemporaneity of Sambandhar with Śruttonda Parañjoti, the Brahman commander of the Pallava king Narasimhavarmā I, and, secondly, on that of the Pāndya king Nedumārān.

The advocates of this view argue thus. From Sambandhar's hymns it is learnt that he was a great friend of Śruttonda ² Śruttonda or Dabhrabhakta was the general who was present at the conquest of Vātāpi or Bādāmi, the Western Cālukyan capital, by the Pallava king Narasimhavarmā

1 Rice assigned the composition of this great work to the eleventh century A D. *E C IV Intr p 34*. See also *IA*, XVIII, p 259, *S I I*, II, p 153. But Rangacharya has pointed out that Śēkkilār should be assigned to the age of king Kulottunga Cola Deva II. *Top List*, II p 1349. See also Ramaswami, *Studies*, p 61 where it is rightly said that Śēkkilār composed the work in A D 1150.

2 Ramaswami, *ibid*, pp 65, *S I I*, II p 172, Rangacharya, *ibid* II p 1323, *Ep Rep S Circle for 1913*, p 87.

I¹ Since the burning of Vātāpī by Naraśimhavarmā I (A D 630-A D 668) has been assigned to A D 642 by some scholars,² it is surmised that that is also the age in which Tīrujñāna-sambandhar lived

The above conclusion seems to receive support when we take into account a few facts about the Pāndya king whom the great Śaiva saint converted from Jainism into Śaivism. All Śaiva accounts agree that this conversion, indeed, took place. The king who was converted, however, is given the following names—Nīrasir Nedumārān, Māravarman, “the Great Mārān who fought the battle of Nelvēli and won lasting fame in it”, as the *Periyapurāna* puts it, Kubja Pāndya, Sundara Pāndya, or Kūn Pāndya. Mr K V Subrahmanya Aiyer identified “the Great Mārān” with Arikesari, the contemporary of Hiuen Tsiang. Both he and Mr Ramaswami Ayyangar would, therefore, place Tīrujñānasambandhar in the seventh century A D.⁴

This, however, does not solve the difficulty. On the other hand, it makes the question more complicated. If the identification of Nedumārān with the victor of the battle of Nelvēli, *i e.*, with Arikesari Asamasaman Māravarman, whom the Vēlvikkudi plates make the victor of the same battle,⁵

1 *Periyapurāna*, p 152 (Madras, 1923), Subrahmanya Aiyer, *Sketches*, p 39, Heras *Studies in Pallava History*, p 38, S K Ayyangar, *Beginnings of S Indian History*, p 183

2 Ramaswami, *ibid*, p 65. Dubreuil *Ancient History of the Deccan*, p 70, where the date of the Pallava king is given. Dr Shama Sastry places him about A D 631. *M A R for 1925*, p 11

3 Ramaswami, *Studies*, pp 62-63, Subrahmanya Aiyer, *Sketches*, p 40, S K Ayyangar, *Beginnings*, pp 277-278, *M A R for 1925*, p 11, K A Nilakantha Sastry, *The Pāndyas of Madura*, p 53

4 Subrahmanya Aiyer, *ibid*, pp 122-3, 126-7, Ramaswami, *Studies*, pp 65-66

5 Subrahmanya Aiyer, *ibid*, p 123

is accepted, then, we cannot assign either Arikesari Māravarman or his supposed contemporary Jñānasambandhar, to the seventh century A D at all

The following reasons will make our statement clear. Ari-kesari Asamasaman Māravarman, according to the combined genealogy of the bigger Śinnmanūr and the Vēlvikkudi plates as given by Venkayya,¹ was the father of Śadaiyan Koccadaiyan Ranadhīra. We have elsewhere shown that the age of the latter Pāndya ruler can be fixed only after studying the Ālupa-Pāndya relations, that Śadaiyan Ranadhīra lived in A D 794—A D 800, and that his father Arikesari Asamasaman Māravarman has to be assigned to A D 783.² That is to say, the victor of the battle of Nelvēli should be assigned to the last quarter of the eighth century A D. And if his identification with Kūn Pāndya of Madura is accepted, then, it follows that his contemporary Tirujñānasambandhar is likewise to be assigned to the latter part of the eighth century A D.

We may verify this conclusion of ours by noting the date of another contemporary of Tirujñānasambandhar—Jinasena. Basing his remarks on Karnāṭaka Cakravartī's statement in the latter's work entitled *Trisotipurāṇatanacārite*, Dr Shama Sastry identified Jinasena mentioned by Cakravartī with Jinasena, the author of *Brhadharvamaśapurāṇa*. Now the date of the latter work as given by Jinasena is Śaka 705 (A D 782). Hence if we accept the unanimous Śaivite tradition

1 Venkayya, *Ep. Rep. S. Circle*, for 1908, p. 66.

2 Saletore, *Ancient Karnāṭaka*, I pp. 214-219, 223. The name Arikesari Parāṅkuśa Māravarman given by me should be corrected as Arikesari Asamasaman Māravarman. *A. K.*, I, pp. 215, 217, 219.

3 *M. A. R.* for 1925, p. 12. On Jinasena, read Kamta Prasad Jain, *I. H. Q.*, V, pp. 547-48.

that Jinasena was the contemporary of Sambandhar, we can place the latter only in A D 783 which is the date we arrived at for another contemporary of Sambandhar, "the great Māraṇ who had won the battle of Nelvēli", *i e*, Arikesari Asamasaman Māravarman. Therefore, Tirujñānasambandhar and Kun Pāndya *alias* Arikesari Asamasaman Māravarman are to be placed in the latter half of the eighth and the beginning of the ninth century A D ¹

But this not only goes against the orthodox Tamil opinion in regard to the antiquity of Tirujñānasambandhar, but also violates the date we have given to Vajranandi, the organizer of the Drāvida *sangha*. For if Tirujñānasambandhar lived in the latter half of the eighth and the beginning of the ninth century A D, then, it cannot be that Vajranandi established the Drāvida *sangha* in the latter half of the ninth or beginning of the tenth century A D. No Drāvida *sangha* could possibly have been established at Madura *after* the signal success which Tirujñānasambandhar had won over the Jainas in that city.

The date given to Vajranandi can hardly be altered without disturbing the chronological facts centring round it, but the date assigned to Tirujñānasambandhar can be shifted, as it would then fit in with the activities of the Jainas who were his contemporaries. For, as shown by Dr Shama Sastry, a celebrated Jaina teacher called Vāḍibhasimha is said to have disputed with Sambandhar on the merits of Śaivism ². We have seen that the only famous Vāḍibhasimha

1 This is also the conclusion arrived at by Dr Shama Sastry, who placed Sambandhar in the latter half of the eighth and the beginning of the ninth century A D. He supports it by discovering the date of another contemporary of the great Śaiva saint, Haradattācārya, *viz* A D 877 (*M A R for 1925*, pp 12-13)

2 *M A R ibid*, p 8

known to Jaina history was Ajitasena, who was the contemporary of Vādirāja, Cāmunda Rāya, and the Western Cālukyan ruler Someśvara I. We have assigned Vādībhasimha Ajitasena to the last quarter of the tenth and the first quarter of the eleventh century A.D. If Vādībhasimha of the *Tiruttondar* tradition is identical with Ajitasena Vādībhasimha, then, the great Śaiva contemporary of that Jaina teacher, Tirujñānasambandhar, has to be assigned also to the last quarter of the tenth and the beginning of the eleventh century A.D. This would mean that Tirujñānasambandhar lived one century after Vairanandi, and that it was during the last quarter of the tenth and the first quarter of the eleventh century A.D. that Jainism in the Tamil land received its death-blow at the hands of the great Tamil saint¹.

Whether this is acceptable to orthodox Tamil opinion or not, it seems certain that, while Tirujñānasambandhar was actively engaged in wiping out Jainism from Madura, Tirunāvukkarasar, or Vāgīśa, or Dharmasena, or more popularly known as Appar, another renowned contemporary of Tirujñānasambandhar, was busy uprooting the *anekāntamata* in the Pallava kingdom, and the Vaiṣṇava saint Tirumangai Ālvar sang terrible invectives against it in Alinādu in the

1 It is said that the *Tēvāram* (or *Dēvāram*) hymns contain many details of the Jaina ascetics on the eight hills surrounding Madura, such as Ānamalī, Paśūmalai, etc., (Ramaswami, *Studies*, p. 68). It is precisely here at Ānamalī, etc., in the district of Madura and its neighbourhood that, as related above, stone inscriptions in the Vaṭṭeluttu characters have been found dealing with the Jaina sages and their disciples. These inscriptions while confirming the existence of the Jainas in Madura in the tenth and eleventh century A.D., incidentally prove that the *Tēvāram* itself was written in that age.

north-eastern part of the Cola country¹ The great Nāyanārs and the Ālvars have left behind them, however, in their hymns evidence of their utter contempt for Jainism² But what is surprising is not that contemporary Śaiva and Vaiṣṇava saints should have pictured darkly the Jainas in their religious works, but that the traditionally generous Hindu mind should have portrayed in a series of frescoes on the walls of the Golden Lily Tank of the well known Mīnāksī temple at Madura, the darker and sadder side of the struggle between the vanquished Jaina leaders and the exultant Hindu reformers of the tenth and eleventh centuries Here on the walls of the same temple are found paintings depicting the persecution and impaling of the Jainas at the instance of Tiruṇānasambandhai And what is still more unfortunate is that even now the whole tragedy is gone through at five of the twelve annual festivals at that famous Madura temple³

Such vengeance did not characterize the reappearance of Hindu reformers in Kārnātaka Here the downfall of Jainism was brought about by four important factors which were peculiar to Kārnātaka In the first place, the political downfall of the royal patrons who had for centuries fostered

1 Ramaswami, *ibid.*, pp 62-67, 71 Ramaswami says that Appar converted the Pallava king Mahendravarman II, the son of Narasimhavarmā I, from Jainism (*Ibid.*, p 66) But this is extremely doubtful, since we are not sure that Mahendrarman II ever ruled at all For in the Vēlūrpālayam plates which give the genealogy of the Pallava rulers (*Ep. Rep. S. Circle for 1911*, p 61), he is not mentioned Even if he did, his reign was very short (Dubreuil, *Ancient History of the Deccan*, p 70 Subrahmanya Aiyer, *Sketches*, p 42)

2 Read Ramaswami, *ibid.*, pp 61, see, 67-70, Subrahmanya Aiyer, *ibid.*, p 38, n (3)

3 Ramaswami, *ibid.*, p 79

the cause of Jainism was a great blow to that religion. With the simultaneous collapse of the Rāstrakūṭa and Ganga kingdoms towards the end of the tenth century A D¹, Jainism received a shock from the effects of which it never recovered. Secondly the indifference of the Jaina leaders to the revivals of Hinduism, especially to that form called Vīra Śaivism, was detrimental to the interests of the Jaina faith. The work of reviving this particular form of Śaivism fell to the lot of the great Basava, who rekindled in the middle of the twelfth century A D the Śaivācāra or Jangama faith which was a revolt against Brahmanism². Jainism failed to produce teachers who could understand the full import of this new religious revival the champions of which did for Kārṇāṭaka what the Nāyanārs had done for the Tamil land.

This profoundly affected the life of the *anekāntamata* as is evident from the next cause relating to the conversion of the feudatory families from Jainism into Vīra Śaivism. Basava's violent methods of winning a prominent place for the Śaivācāra,³ were less successful than the peaceful policy adopted by his successors, who converted the Śāntaras, the Gaṅgālvās, the Bhairava Odeyars of Kārkala, the kings of Coorg, and other rulers of the minor states from Jainism into Vīra Śaivism⁴.

How these royal personages and feudatories were converted into Vīra Śaivism is best illustrated by the account of the famous Vīra Śaiva teacher Ekānta Rāmayya about whom Keśirāja Camūpa relates thus in a stone record dated about A D 1195 —

1 Rice, *My & Coorg*, p 72

2 *Ibid*, p 206

3 *Ibid*, pp 79-80

4 *Ibid* pp 139, 206-207, E C IX Intr p 20.

A fervent disciple of Śiva, Ekānta Rāmayya after visiting all Śaivite holy places, came to Puligere. Here he was inspired by the local deity (god) Somanātha to wage a crusade against Jainism. Rāmayya, therefore, went to Abbalūr, a stronghold of Jainism. On the Jainas maintaining the superiority of the *anekāntamata* over Śaivism, Rāmayya challenged them by saying that, as a proof of the superiority of his own creed, he would cut off his own head but with the aid of Śiva regain life. The Jainas on hearing this promised to embrace Śaivism, if he succeeded in carrying out his wager. And they wrote on an *ōle* (palmyra leaf) to that effect. Forthwith Rāmayya had his head cut off, and given as an offering to Śiva. In seven days' time Rāmayya regained his head. He then routed the Jainas, and broke their images, at which they complained to the king Bijjala (A D 1156-A D 1167). The king sent for Rāmayya who showed him the written promise of the Jainas, and who once again challenged that, if they demolished their seven hundred *basadis*, he would again perform the same feat he had once done, and (in seven days' time) regain life. The Jainas were afraid to take up the challenge. But king Bijjala gave Rāmayya a *Jayapālā* (certificate of victory) granting along with it certain specified villages to Rāmayya's deity Somanātha of Puligere. The fame of Rāmayya then spread to the Cālukyan court, and king Someśvara IV (A D 1182—A D 1189) likewise granted the village of Abbalūr to the same deity. Likewise the Kādamba king Kāmadeva (A D 1181-A D 1203) granted the village of Mallavalli to the same god¹.

1 *E I*, V p 245 *Kavīcante*, I pp 297-298. See also Ramaswami, *Studies*, pp 114-115, Moraes, *Kadamba-Kula*, pp 252-254.

And the fourth cause which hastened the decline of Jainism was conversion of the trading classes called the Vira Banajigas from Jainism into Vira Śaivism. This was a stroke of diplomatic skill which told at once on the life of the *anekāntamata* in Karnātaka. The Vira Banajigas had been for ages the most powerful and wealthy section of the middle classes in Karnātaka. Their devotion and riches had enabled the Jainas to add to the architectural beauty of Karnātaka, and to maintain the prestige and splendour of Jainism in the land. When the followers of Basava weaned the trading classes from the *anekāntamata*,¹ the mainstay of Jainism in Karnātaka disappeared, and it fell back on the other sections of the people who could never extend to it the assurance born of wealth which the Vira Banajigas alone could give.

1. Rice, *My & Coorg*, p. 206.

CHAPTER VIII

VIJAYANAGARA'S PLEDGE

Jainism and Hindu *dharma*—A sketch of the history of toleration in Karnāṭaka—Vijayanagara makes history by deciding great cases in AD 1363 & 1368—Political significance of the royal decision of 1368—Examples to prove the permanent effects of the royal decree of 1368 from cases throughout the history of the Vijayanagara Empire

IN the year of the foundation of the Vijayanagara Empire (AD 1346) Jainism stood baffled but not beaten. It had been steadily driven from the premier place it had occupied in the Tamil and Telugu land, and even in Karnāṭaka, and compelled to occupy a secondary position, especially in the last province, from which it apparently seemed that it had no means of escape. The age in which the Vijayanagara Empire was established was the most critical in the history of the country¹. It was also a perilous time for the followers of the *syād vāda* doctrine. For without leaders who could grasp the situation in the country as a Simhanandi had done in the early days, Jainism was likewise without a message for the people who were now faced with problems infinitely more complex and more difficult than any which the Gangas and the other early rulers had to

1 Read Saletore, *Social & Political Life*, I, pp 1-22

solve It was during such a period in its history that Vijayanagara stepped forth as the protector of Jainism, and enabled it to continue its useful existence for centuries to come

In early times, as the reader must have gathered from the foregoing pages, it was Jainism that had more than once recreated political life and thereby made it possible for the Hindu *dharma* to consolidate its position Now in the middle of the fourteenth century A.D., it was the turn of the Hindu *dharma*, first, to regain its own vitality and then, to repay the debt it owed to Jainism by coming to its succour And the champions of the Hindu *dharma*, as the monarchs of Vijayanagara undoubtedly were, did this by laying down a policy of toleration which was unparalleled in the history of the land The introduction of such a policy, however, was not an innovation of the rulers of Vijayanagara To the Hindu monarchs of the south, especially of Karnātaka, toleration was a vital principle and not a matter of political expediency It was their most precious gift to humanity The early monarchs of Karnātaka as well of the Tamil land had bequeathed to the rulers of Vijayanagara a noble tradition¹ We have ample instances to show how the Gangas, the Western Cālukyas, and the other kings of Karnātaka and of the Tamil land, notwithstanding their Hindu propensities, gave munificent grants to Jaina institutions, and treated the Jainas and the Brahmans in an impartial manner The Jaina leaders themselves reciprocated this in an admirable way The great name that is met with in this connection is that of Cāmunda

1 The intolerance shown to the Jainas in the days of Tīrū-jñānasambandhar was an exception The Tamil kings, especially in the Sangham age, were noted for their liberal views Rama-swami, *Studies*, p. 46

Rāya When in A D 1048 he granted specified land to the Jaina sages in charge of the Jajāhuti Śāntinātha *basadi* in Belligāme, as narrated already in an earlier context, he ordered that in the Banavasenād the Jaina habitation, Visnu habitation, Īśvara habitation, and a habitation for the *muniganas* should be constructed And this the sculptor Nāgavarmā caused to be made ¹

Like him there were Hindu noblemen, too, who made no distinction between the votaries of the two faiths Bammaraśa, the viceroy of the Nolambavādi 32,000 province, granted in A D 1109 to the *Jinālaya* and to the god Sarppeśvara certain money dues and other gifts, impartially ²

Few citizens could rival those of Balligāme for an enlightened outlook on religious creeds Hospitable to strangers, of one speech, prudent, devoted to *dharma*, and honour, the citizens of that famous centre were famous as worshippers of Hari, Hara, Pankajāsana (Brahmā), Jina, and other gods The record dated A D 1129 which contains this information, tells us that they built in that city the temples of Hari, Hara, Kamalākṣa, Vītarāga, and Buddha ³

An instance of a chieftain who made no distinction between his own and other faiths is that of Viṣṇuvardhana, who belonged to the Mitra *kula* and Adala *vamśa* In about A D 1140 he constructed Śiva temples and *Jinālayas* within his jurisdiction ⁴

The Jainas showed how they could suit themselves to the changing circumstances of the times by inserting in a purely Jaina inscription (dated A D 1151) the following

1 E C VII Sk 120, p 91, op cit

2 Ibid, XI Dg 12, p 27

3 Ibid, VII, Sk 100, p 69,

4 Ibid, IX, NI 84, pp. 48-49

addressed to non-Jaina deities — ‘Victorious, though without words, are the sayings uttered by the Tīrthankaras Obeisance to the universal spirit of Jina, who is Śiva, Dhātṛī (Brahmā), Sugata (Buddha), and Viṣṇu’ The grant to which this unusually liberal mode of obeisance was prefixed was made by that generous feudatory of Marugarenād, Śīmanta Bācī Rāja, who has already been referred to in this treatise This nobleman constructed not only *Ĵinālayas* but temples of Viṣṇu and Śiva as well It is not surprising that such a liberal person should have been styled as the “promoter of the *dharma* of the four *samayas*”¹

This catholic attitude on the part of the feudatories had the most salutary effect on other nobles Hoysala Goḍī Śettī, “worshipper of the feet of Jinendra”, was the *nād-pīabhu* of Mandali 1,000 In about A D 1180 while in the company of his sons Balla Gauda and Boppa Gauda, he heard the recital of Śiva *dharma*, and at once granted specified land for the worship of the Siddheśvara of Mandali²

Sāmanta Gova, whose benefactions we have already described, is said to have been the supporter of the four *samayas*—Māheśvara, Bauddha, Vaiṣṇava, and Arhat This is related in records dated A D 1160, 1180, 1181, and 1187

The uncommonly cordial relations which prevailed between the Brahmans and the Jainas are shown by a record dated A D 1204 which informs us that all the Brahmans of the five *agraharas* of Nāgarakhanda, along with the officials placed over the district, heads of the merchant guilds, and representatives of the citizens and cultivators (all named), joined together and made specified grants for the worship

1 *E C* XII Tm 9, p 3, *My & Coorg*, p 203

2 *Ibid.*, VII Sh 40, p 18

3 *Ibid.*, XII Ck 13, 14, 20, 21, pp 74-77

of god Śāntinātha of Bandanike ¹

Bettarasa Dannāyaka seems to have been impelled by a similar motive when in A D 1249 he deposited specified gold, and made grants of land in the presence of all the Brahmans, heads of the merchant guilds, and citizens, in order to meet the expenses of worship in the five *mathas* (named), the two *basadis*, and all the temples of Balāri ²

Thus we find that till the middle of the thirteenth century A D, every section of the people in Karnāṭaka had given sufficient evidence of its benevolent attitude towards the Jainas. That even those who had espoused the cause of Vīra Śaivism should have been liberal towards the Jainas, shows how deep toleration had taken root in the country. From the last quarter of the thirteenth century A D for one hundred years onwards, however, the question of extending patronage to religious creeds of one denomination or the other paled into insignificance before the greater question of defending the country's honour against the invading Muhammadans ³ ✓

When once the southward march of the relentless enemy was stopped, and the kingdom of Vijayanagara established (A D 1346), its monarchs found time to deal equitably with religious and cultural problems of the day. It was during the reign of king Harihara Rāya in A D 1363—only seventeen years after the unfurling of the Vijayanagara banner at the great capital on the banks of the Tungabhadra—that a civil case arose which showed that the destiny of the Jainas was safe in the hands of the new monarchs. Virūpākṣa Odeyar, the son of the Vijayanagara king Harihara Rāya, was the viceroy over the Malerājya. He had

1 E C VII Sk 225, p. 133

2 Ibid, VI Cm 20, p. 37

3 Salefore, *Social & Political Life*, I p. 4 seq

a difficult issue to decide. It was in regard to the boundaries of the land that belonged to the ancient Pārśvanātha *basadi* of Tadatāla in Heddūrnād. The temple *ācāryas* supported by the people of the Heddūrnād disputed with the Jaina *sūris* in regard to the land in question. The State ordered an enquiry to be held in the Ārāga *cāṇadi* (*i.e.*, the public hall of Ārāga, the capital of the Malerāja province). The *Mahāpradhāna* Nāganna and various *arasus* (noblemen, all of whom are named) together with the leaders of the Jainas called Mallappa, summoned the elders of the three cities and the Eighteen Kampanas of Ārāga, and having made the *nād* people agree, they fixed the boundaries of the land (specified) according to former custom as those of the temple endowment of Pārśvanātha. This decision was forthwith engraved on stone by the orders of the elders and the noblemen assembled there.¹

Five years later (A.D. 1368) a very great question presented itself before the Vijayanagara monarch Bukka Rāja I. The stone inscription dated A.D. 1368 relates that a dispute arose between the Jainas and the Śrīvaiṣnavas (called in this record the Bhaktas). And the Jainas of all the *nāḍus* (districts) including Ānegondi, Hosapattana, Penugonda, and the city of Kalleha (the last named district being in the modern Māgaḍi tāluka), petitioned to the king Bukka Rāja about the injustice done to them by the Bhaktas (*Bhaktaru māduva annyāyaganalanu binnaḥam mādalāgi*). The monarch (evidently after due enquiry) "taking the hand of the Jainas and placing it in the hands of the Śrīvaiṣnavas of the eighteen *nāḍus*, (in the presence of) including all the *ācāryas* of the places, the chief of which are Kōvil (*i.e.*, Śrīrangam), Tirumale (*i.e.*, Tirupati), Perumāl-Kōvil (*i.e.*, Kancī) and Tirunārāyanakōte

1 E. C. VIII T1 197, pp 206-207

(*ie*, Mēlkōte), all the *sātvikas*, *mostikas*, those of the holy service, of the holy feet and of the holy water, the forty-eight people, the Sāvanta-bovas and the Tṛukula (*ie*, Holeyas) and Jāmbavakula (*ie*, Mādigas)—and declaring (at the same time) that there was no difference between the Vaiṣṇava *darśana* (or faith) and the Jaina *darśana*, decreed as follows—

“ ‘This Jaina *darśana* is, as before, entitled to the *pañcamahāśabda* (the five great musical instruments) and the *kalaśa* (or vase) If loss or advancement should be caused to the Jaina *darśana* through the Bhaktas, the Vaiṣṇavas will kindly deem it as loss or advancement caused to their own (*darśana*) The Śīvaiṣṇavas will to this effect kindly set up a *śāsana* in all the *baṭis* of the kingdom For as long as the sun and moon endure, the Vaiṣṇava creed will continue to protect the Jaina *darśana* The Vaiṣṇavas and the Jainas are one (body), they must not be viewed different Tātayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *hana* for every house according to the door from the Jainas throughout the whole kingdom, for the bodyguard to be appointed by the Vaiṣṇavas at the holy place of Belgola, appoint twenty servants as a bodyguard for the god, and with the remainder of the money have the dilapidated *īmālayas* whitewashed In this manner, for as long as the sun and moon last, they will without failure pay every year and acquire fame and merit He who transgresses this rule shall be a traitor to the king, a traitor to the *sangha*, and the *samudāya*’ ”

The epigraph after holding out a curse to those who intended to destroy this piece of charity, concludes thus—
Busuvī Śetti, the good son of Harvī Śetti of Kalleha (*ie*,

mod Kalya, where the record was found) having made petition to the king Bukka Rāya, sent for Tātayya of Tīrūmale, and had the *śāsana* renovated. And both (the Jaina and the Vaisnava) *samayas* uniting bestowed the dignity of *sangha-nāyaka* on Basuvī Śeti¹.

An analysis of this Great Charter which king Bukka Rāya gave to the Jainas of the Empire reveals the following —

1 That in the year of the construction of the great city of Vijayanagara (A D 1368)² the Jainas were distributed throughout the Vijayanagara kingdom, but that those at Ānegundi (the parent city of the Empire), Hosapattana, Penugonda and Kalleha were the most prominent,

2 That certain rights and privileges of these Bhavyas in that year or before had been questioned by the Śīvaśaśnavas of the eighteen *nāḍus*,

3 That the dispute was of such great importance that it was referred, not to the local provincial authority, or to the heads of both the religious communities, but directly to the Vijayanagara king himself,

4 That the king gave an equitable judgment in favour of the Jainas (evidently after due consultation), and in the presence of all the leaders of both the communities and even of those of the lower sections of the society like the Tīrūkula³ and the Mādigaś,

5 That this judgment was accepted without a murmur by the entire people,

6 That copies of this momentous decision were inscribed

1 E C II 334, pp 146-147, IX Ma 18, pp 53-54

2 It is wrong to maintain that the city of Vijayanagara existed before A D 1368 when its construction was begun. Read Saleore S P Life I pp 83-105

3 Tīrūkula, Śrīkula, in modern parlance Harijan

on stone not only at Śravana Belgola but also at Kalleha, and "in all the *bastis* of the kingdom", by the Śrīvaiṣṇavas themselves, at the royal bidding, and

7 That, finally, to the generous Jaina merchant Busuvī Setṭi, who was instrumental in publishing a copy of the royal decree at Kalleha, both the Jainas and the Śrīvaiṣṇavas jointly conferred the title of *saṅgha-nāyaka* (Champion of the Creeds)

History knows no more exemplary and equitable decision in religious dispute than the above which King Bukka Rāya gave to the Jainas in A.D. 1368. Bukka Rāya was a plain monarch, but the judgment which he gave was learned, he was not committed to any religious creed, but by his equity he had saved a religion from persecution, he was reckoned to be the Defender of the Hindu *dharma*, but he had now become Protector of the Jina faith, he had given a decision in favour of a minority community, but it was not by violating the fundamental rights of the larger sections of the Śrīvaiṣṇavas. The wisdom of the monarch is seen not only in the fact that he ordered the representatives of both the parties but of all sections of the people to assemble before him before he arrived at his decision. Further, the onus of appointing the bodyguard of twenty servants for the god at Śravana Belgola rested on the Śrīvaiṣṇavas themselves, whose revered leader Tātayya of Tirumale was charged with a specific duty which he could perform only with the co-operation of the Bhavyas themselves.¹ Thus did the able monarch Bukka Rāya lay down a great principle for his successors to follow.

What was the political significance of this celebrated judgment? In order to answer this we must recount the event of A.D. 1363 narrated above. The Tadatāla Pārśvadeva *basti* boundary dispute must have clearly shown to the Vija-

yanagara monarch in which quarter the danger lay. Any false step in the direction of maintaining the prestige of one community at the expense of another would have precipitated matters to a crisis in the very commencement of the political career of the sons of Sangama involving thereby the ruin of their cherished ambition. King Bukka Rāya adopted, therefore, an admirable plan. By a royal decree he appointed twenty bodyguards for the god at Śravana Belgola, and, at the same time, ordered the renovation of all the dilapidated Jina temples in the kingdom. He had honoured the famous god at Śravana Belgola, and thereby the Jaina religion. Jainism was saved, and its prestige guaranteed in the Vijayanagara Empire. By restoring to the Jainas their ancient privileges king Bukka Rāya removed a source of discontent in a community which, although politically shorn of its ancient power, yet could have turned itself into a seditious section, especially in the precarious period of the fourteenth century A.D. That it did not do so but continued to remain perfectly loyal throughout the Vijayanagara age is in itself sufficient testimony of king Bukka Rāya's far-sighted political wisdom. The Jainas could never forget the service which this monarch had done for their faith, and it is pleasing to note that only fifteen years after that famous judgment, there should appear the remarkable Jaina general Irugappa whose history we shall describe to some extent presently.

A few instances will show that the magnificent example thus set by king Bukka Rāya had a permanent effect on the wide outlook of the people of the Vijayanagara Empire. Thus, for instance, an inscription of about A.D. 1397 recounting the martial deeds of a famous colleague of General Irugappa, by name Gunda Dandanātha, begins in this unique manner after praising the temple of the god Keśava at Bēlur—

He whom the Śaivas worship as Śiva, the Vedāntins as Brahmanā, the Bauddhas as Buddha, the Naiyāyikas skilled in proof as Karttā, the followers of Jina śāsana as Arhat, Mīmāṃsakas as Karma, that God Keśava ever grant your desires!¹ Evidently the people of Kārnātaka looked upon all the different religious creeds in the same impartial and sympathetic manner as king Bukka Rāya had done in A D 1368

Nothing proves better the cosmopolitan outlook of the people of Vijayanagara and the abiding effect which king Bukka Rāya's laudable example had on them, than the Jōdi-Kempanapura (Chāmarājanagara tāluka) inscription, assigned to A D 1400, which deals with a great Vīra Śaiva scholar named Ekānta Basaveśvara. He was the descendant of that famous Ekānta Rāmayya who has already been described in this treatise. One of the *brudās* of Ekānta Basaveśvara was that he was "an able refuter of the *anekāntamata*" But such was the good feeling between the Vīra Śaivas and the Jainas in the Vijayanagara Empire that one of the imprecatory sentences at the end of the above grant says that those who violated it were traitors even to the Jaina religion!²

Indeed, the opening lines of another inscription dated A D 1411 reveals the large-heartedness of the people of Vijayanagara. For this record says thus —Be it well with the subjects may kings protect the earth in the ways of justice! May fortune ever be to cows and Brahmans! May all the world be happy!³ Other inscriptions may also be cited in this connection. The record dated A D 1472 relating to the *Jinālayas* in Idugani, about which we shall mention some

1 E C V Bl 3, p 43 •

2 M A R for 1917, p 61

3 E. C. XI, Cd, 14, p 5,

details, opens with obeisance to Pārśva-Tīrtheśvara, praise of the Jina śāsana, obeisance to the *pañcaparamestis*, and to Śambhu—all in the same breath ¹

In the sixteenth century A D, too, we have the same generous sentiments expressed in epigraphs. The record dated A D 1530, for instance, is a fine specimen of the spirit of the times. It begins in the following manner —“ Having the supreme profound *syād vāda* as a fruit-bearing token, may it prevail, the doctrine of the Lord of the three worlds, the Jina doctrine ¹. Obeisance to Ādi Varāha ¹. May he grant prosperity, in whose tight embrace the Earth ever rejoices ¹. Obeisance to Śambhu, his lofty head kissed by the *cāmara*-like crescent moon, the original foundation pillar of the city of the three worlds ¹”². Then, again, in A D 1598 obeisance to Vītarāga is followed by the praise of the Jina śāsana and of Śambhu.”

It was said above that the admirable decision of the king Bukka Rāya had a lasting effect on the people of Vijayanagara. The truth of this statement is borne out by the following epigraph dated A D 1638 in which we have an excellent account of the harmonious feelings between the Vīra Śaivas and the Jainas. This record which begins with the praise of the Jina doctrine ends with the praise of Śiva ¹. It falls within the reign of Venkatādrī Nāyaka of Belūr, and may be taken to typify the state of affairs in the last days of the Vijayanagara Empire. The question was a very grave one. Huccappa Deva, a Vīra Śaiva, had stamped a *linga* on the pillars of the Vijaya Pārśva *basadi* of Haleyaḃidu (i.e., evidently Halebīdu, the famous capital of the Hoysalas), and

1 *E C* VIII, Sa 60, p 103 .

2 *Ibid*, VI, Kp 47, p 84

3 *Ibid*, Kp 50, p 86

Vijayappa, a Jaina, had erased that *lunga* stamp. On this Padmanna Setti, the son of Devappa Setti of Hāsana, and all the other Jainas of the Belūr kingdom, petitioned to the leaders of the Vīra Śaivas, by name Basavadeva of Halebīdu, Pattadadeva of Puspagiri, and the other leaders of the Devaprthivimahā-mahattu of the Deśabhāga. The plaintiff was not an ordinary Jaina merchant. He was a worshipper at the lotus feet of Arhat Paramēśvara, sun in the sky of the *syēd vāda* creed, delighter in the gifts of food, shelter, medicine, and learning, repairer of ruined Jaina temples, purified by the Jaina consecrated water, and adorned with rectitude and many other virtues. On receiving the petition from this worthy and influential Jaina leader of Hāsana, the Mahā-mahattu of Halebīdu and of the Deśabhāga assembled together, and after due deliberation, made an ordinance (*kattu mādisīda vivara*) thus: "Having (first) caused *vibhūti* (asnes) and *vīlya* (betel leaf) to be offered (these being the Vīra Śaiva modes of salutation), you (the Jainas) may perform the worship, decorations, illuminations, ablutions, and other Jaina ceremonies of this Vijaya Pāśvanātha (*basadi* of Halebīdu) according to former custom, as long as sun and moon endure."

But the sanction of the State had to be received for legalizing the ordinance thus passed by the general assembly of the Vīra Śaiva elders. Hence they approached the chief minister Kṛsnappayya, who is highly praised as a learned man and an able minister, and as the rod in the right hand of the ruler Venkatādri Nāyaka of Belūr. And they requested him to give effect to their united decision. The chief minister "taking this work of merit in hand", and in conformity with the immemorial Karnātāka custom of inscribing a meritorious work on behalf of the State, had the work dedicated "for the prosperity of the Empire of Venkatādri Nāyakayya

of Belūr", and caused it to be observed in future. And, then, the Mahā-mahattu had this stone *śāsana* duly written and presented to the leaders of the Jainas.

The benevolent Vīra Śaivas were not content with this formal method of giving the Jainas a charter of good will. All future injustice to the Jainas, especially on the part of the Vīra Śaivas themselves, had to be guarded against. And hence the following clause was inserted at the end of the *śāsana*, thereby showing that the Vīra Śaivas could be models of equity in matters of religious disputes: "Whoso opposes this Jina *dharma* is excommunicated from the feet of his Mahā-mahattu, is a traitor to Śiva, and the Jangamas, unfaithful to the *vibhūti-rudrākṣa*, and to the *linga* at the holy places of Kāśī and Rāmeśvara." And so that none might question the validity of this important decision, the leaders of the Vīra Śaivas appended their signatures to the grant with a good wish that the Jaina religion might prosper—"The approval (or signature) of the Mahā-mahattu. May it increase, the Jina *śāsana*!"¹

The importance of this record lies in the fact that it affirms the legal method prevalent in the early days of the Vijayanagara Empire when, as we saw while describing the Tada-tāla Pārśvanātha *basadi* land dispute, the rulers had already set in the following precedent—That all questions, especially those pertaining to the privileges and beliefs of communities, should be settled in the presence, and with the approval, of the leaders of both the parties, and the sanction of the State obtained at the end. And so far as the Jainas are concerned, the settlement of A.D. 1638 proves beyond doubt that the assurance given to them by king Bukka Rāya in A.D. 1368, had come to stay, not

¹ E. C. V., Bl. 128, pp. 84-86

merely in the circles of the Śrīvaiṣnavas but also in those of the Vīra Śaivas. The little principality of Belūr (Velāpurī), over which king Venkatādhṛī ruled in A D 1638, had come into existence in the days of Era Kṛṣṇappa Nāyaka, the Hadapa (or betel-pouch bearer) of Kṛṣṇa Deva Rāya the Great of Vijayanagara.¹ And it is especially gratifying to observe that the Vijayanagara example of justice should have been copied by one of its feudatories, and maintained with equity even in an age when the once-powerful Vijayanagara authority was on the decline and the fortunes of the great mediæval House eclipsed by political calamities. We may appreciate this better when we remember that Velāpurī, only six years after the above judgment by the Mahā-mahattu had been given, became the seat of king Ranga Rāya (III), the last of the noteworthy Vijayanagara monarchs, with the aid of one of his powerful vassal Śivappa Nāyaka of Bednūr.²

1 E C V, Intr, p 33

2 Rice, *My & Coorg*, p 122. 'On the harmonious relations that existed among the other communities—the Brahmans, the Sthānikas, the Pañcālas, the Settis, etc., in the Vijayanagara age, read Salelore, *S P Life*, II, pp 355-356, 358.

CHAPTER IX

STATE AID TO JAINISM

Vijayanagara monarchs Defenders of All
Faiths—Their attitude towards Jainism explained—
Work by Queen Bhīmā Devī—King Deva
Rāya I—King Deva Rāya II—Emperor Kṛṣṇa
Deva Rāya—Position of Jainism in the capital
—Work of General Huguappa—Examples of
nobles who helped the cause of Jainism

THE sincerity of purpose which generally lay behind the actions of the Hindu monarchs of Vijayanagara is seen not only in the assurance which they publicly gave to the religious bodies, but also in the honest attempts which they made to promote the material interests of religions which they did not profess. These Champions of the Hindu *dharma* were truly Defenders of all Faiths. The fact that the kingdom of Vijayanagara had come into existence solely to save the Hindu religion and culture from destruction,¹ did not prevent the monarchs of Vijayanagara from giving their whole-hearted help to non-Hindu religions. On the other hand, it was their proud boast—and we may at once observe that this was not unjustifiable at all—that they were the Champions of the *sakalavarnāśrama* of the people. We have elsewhere sufficiently shown how faithfully they carried out this promise of theirs to protect the *dharma* of all the sections of the people.²

1 Read Saletore, *S P Life*, I 'p 13, seq , 245

2 *Ib.d* , II p 24 seq

And in regard to Jainism their attitude was by no means different. It is evident that the noble example of king Bukka Rāya I exercised a great influence on his successors. Hence we find that kings and queens and members of the royal family gave unstinted patronage to the cause of the *anekānta-mata* in the Empire. And it is interesting to note in this connection that the impulse to support the cause of the Jina *dharma* came from the queens of Vijayanagara, one of whom was a Jaina herself. This was Bhīmā Devī, who was the queen of Deva Rāya I. Her spiritual *guru* was Panditācārya, and in about A.D. 1410 she caused an image of Śāntināthasvāmī to be made in the Mangāyī *basadi* at Śrāvana Belgola¹. This temple, we may note by the way, had been built in about A.D. 1325, by Mangāyī of Belgola, "a crest jewel of royal dancing girls", and a lay disciple of Abhinava Cāruṣūti Pandita, of the same place². But about the identity of Panditācārya, however, no details are forthcoming.

Queen Bhīmā Devī may have been responsible for the generous attitude of king Deva Rāya I towards the Jaina *gurus*. Evidence from two inscriptions definitely points to the high favour in which that monarch held the Jina faith and its champions. The Padmāvatī *basti* inscription of Humcca cited elsewhere in this treatise, contains the statement that Dharmabhūsana *guru*, the chief disciple of Vardhamāna *muni*, and a great orator, was served by *munis* and *rājas*. Dharmabhūsana "had his two feet illumined by the crown of the rājādhurāja paramēśvara, the king Deva Rāya"⁴. From the

1 E. C. II, Intr. p. 29, 337, p. 144

2 *Ibid.*, 33a, p. 145

3 There is an Abhinava Panditācārya mentioned in circa A.D. 1311 *Ibid.*, 495, pp. 133-4

4 *Ibid.*, VIII Nr. 46, p. 148

royal titles given to the ruler in this record, it is clear that the reference is only to king Deva Rāya I of Vijayanagara. But about the identity of Dharmabhūṣana, we have no definite data¹. However, we may fix his date by determining the date of his *guru* Vardhamāna whom we have assigned to the year A.D. 1378, on the basis of the facts mentioned in the same Padmāvatī record and discussed by us elsewhere². If we allot twenty-five years to Vardhamāna, we arrive at A.D. 1403 which may be the date of Dharmabhūṣana (II). This falls within the reign of king Bukka Rāya II, the father of king Deva Rāya I. And there is nothing unusual in Dharmabhūṣana's having won special respect from king Deva Rāya I. What seems certain is that the Vijayanagara ruler showed his great concern about the famous centre of the Jainas—Śrāvana Belgola. Hence about A.D. 1420 he ordered the gift of the village Belame in Mepinād for a *vr̥tti* for the worship of Gummata-svāmi of Belgola. And the great minister Baica Dannāya-

1 There were two Dharmabhūṣanas in the Jaina spiritual lists. A damaged record of A.D. 1372 tells us that Śubhakarī-*deva's* disciple was Dharmabhūṣana (I) whose disciple was Amarakīrti whose disciple was Dharmabhūṣana (II) whose praise (?) seems to be recorded. Vardhamāna Svāmi caused an epitaph to be made in that year (*E C* II, 274, p. 125). Another record found at Humcca gives the following fact—that Amarakīrti's beloved disciple was Dharmabhūṣana Bhaṭṭāraka (*M A R* for 1934, p. 176). Dr. Krishna assigned this record to the age of king Deva Rāya I, and placed Dharmabhūṣana in the fifteenth century. The two records of Belgola and Humcca, therefore, agree in making Dharmabhūṣana (II) the disciple of Amarakīrti, while the Padmāvatī *baṣṭi* record clearly says that Dharmabhūṣana was the chief disciple (*maukhamukhya*) of Vardhamāna. This discrepancy cannot be solved for the present.

2 Saletpore, *Karnāṭaka Hist. Rev.* IV pp. 77-86.

ka carried out at once the royal behest¹ Obviously in imitation of his noble father, Prince Harihara, as we shall narrate in a latter context, gave munificent gifts to the *basadi* at Kanakagiri

The next monarch who continued the tradition of the early Vijayanagara rulers of bestowing patronage on the Jaina institutions was king Deva Rāya II (AD 1419—AD 1446) In AD 1424 he made over the village of Varanga in Tuluva to the *basadi* of Varanga Neminātha of the same place²

Of Kṛṣṇa Deva Rāya the Great it may truly be said that he made no distinction between the different faiths in his Empire His large-hearted benevolence was primarily responsible for the gifts he made to the Jaina temples in two distant provinces of his Empire He gave gifts of two villages to the *basadi* of Trailokyanātha at Tirupparuttikumu, Conjeeveram tāluka, Chingleput district, once in the cyclic year Dhātṛi (corresponding to the Śaka year 1438 = AD 1516), and then again in Śaka 1440 (AD 1519)³ In AD 1528 the same monarch gave a gift to the *basadi* at Cippagiri, Alūru tāluka, Bellary district, and had the endowment recorded on the walls of the smaller Venkataramana temple of that place⁴

Before we proceed to describe the efforts made by the nobles and generals of Vijayanagara to help the cause of the *anekāntamata* in the great city of Vijayanagara and outside,

1 E C V Mj 58, p 273

2 Sewell, *Lists of Antiquities*, C P No 89, Rangacharya, *Top List*, II, p 875

3 188 of 1901, 45 of 1890, Rangacharya, *ibid*, I p 375, Swamikannu, *Ind Ephem* V' pp 234, 240

4 Bellary Gazetteer, I p 210, Rangacharya, *ibid*, I, p 258, Seshagiri Rao, *op cit*, p 35

we may explain the position of that religion in the famous capital itself. Here it is necessary to observe that the accounts of foreign travellers do not enlighten us on this question at all.¹ But we have to depend upon the numerous epigraphs which contain, as usual, valuable details concerning Jainism in the city of Vijayanagara. The initiative of aiding the Jina faith was taken by the Vijayanagara generals and the royal ladies of the court. It was here in the capital that the Jaina General Irugappa Dandanāyaka built a *basadi* which we shall mention at once. The queens of Vijayanagara were not slow in bestowing their patronage on these Jaina institutions in the capital. An inscription in that city tells us that Bukkavve, the queen of Vīra Harihara Rāya (*i.e.*, Harihara Rāya II) gave a gift to the *basadi* built by General Irugappa, in the cyclic year Īsvara. This cyclic year corresponds to the Śaka year 1319 (A.D. 1397).²

Among the monarchs Deva Rāya II stands high in the estimation of the Jainas for having built a *basadi* in the capital itself. An inscription in a ruined *basadi* in that city dated Śaka 1348 Parābhava (A.D. 1426) records the building of a *cātīyālaya* to Pārśvanātha at the orders of that monarch in the Pānsupārī street of the capital. King Deva Rāya II's act of benevolence needs comment. He gave concrete expression to the feeling of reciprocal goodwill which king Bukka Rāya had so admirably shown in A.D. 1368. To the Jainas

1 Read Saletore, *S P Life*, II p. 27 seq.

2 501 of 1907, Rangacharya, *Top List*, I, p. 313, Swamikannu, *op cit* IV p. 396.

3 32 of 1889, S I I I, 153, pp. 160-167, Rangacharya, *ibid.*, I p. 312; Ramaswami, *Studies*, p. 118. It is wrong to say that king Deva Rāya I built this temple (V R Ramachandra Dikshitar, *Indian Historical Quarterly*, XIII, p. 259).

his action gave one more proof that the Vijayanagara monarchs were more than ever sincere to promote the cause of the Jina *dharma*. Unlike the measures he had taken on behalf of his Muhammadan subjects, for whose sake he had ordered a copy of the Quran to be placed by the side of his throne,¹ this step in connection with the Jainas had no political significance, since the latter never assumed at any time, either in the reign of that monarch or in that of his predecessors, such proportions as to threaten the internal stability of the Empire. We may, therefore, assume that the construction of the Pārśvanātha *basadi* in the capital was obviously meant to satisfy the religious need of the time, and especially to demonstrate once again the validity of one of the *virūdas* borne by the Emperors of Vijayanagara, *viz*, that they were the Protectors of *sakalavarṇāśrama dharma*.

In addition to these Jina temples we have a ruined *basadi* in the capital to the south of Hampe. Unfortunately the record which was found here is damaged and no details can be made out of it.² The fact that the Sanskrit portions of two fragments of a sculptured piece of black granite discovered in the north-west of the famous Mahānavami Dibba in the capital, refer thrice to the death of a Jaina *guru* named Maladhārīdeva,³ suggests that there must have been another *ṣaṇḍalaya* near that well known platform about which, too, unfortunately no details are known. As to the identity of Maladhārīdeva, we have likewise no clue.

In the history of Jainism in the great capital much credit is to be given to General Irugappa, the most prominent Jaina general of the age. From an inscription dated A.D. 1422

1 Saletore, *S P Life* 1 p. 439

2 42 of 1889

3 545 of 1893

found at Śravana Belgola, we gather many details about the parentage of this *Dandanāyaka*. He belonged to a line of loyal State servants. His grandfather was Baica Dandēśa, the *Mahāpradhāna* of king Bukka Rāya. Of uncommon liberality, forbearance, and learning, Baica Dandēśa was noted for his policy which was "worthy to be approved by all." He had three sons—the eldest General Mangappa, "who was honoured in the world for his virtues", General Irugappa, and Bukkanna. General Mangappa was a devout Jaina. The record calls him "a supporting tree to (the creeper) *dharma*", and "an adherent of the *Janāgama*." By his wife Jānakī he had two sons—General Baicappa and General Irugappa. The latter is the subject of our remarks.

The same inscription bestows much praise on General Irugappa. About his martial disposition, it says that "when on the march of the General prince Irugappa, the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed (*i.e.* in submission)." As regards his general character, the same epigraph narrates the following—"As soon as General Irugendra was born on earth, his friend though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it." Then, again, "Abundance of food, protection from danger, medicine, and learning became his daily gifts, injury to others, falsehood, passion for the wives of others, theft and greed kept away at a distance from him." He was a devout Jaina. "His liberality (was directed) towards the path of *dharma*, his ears towards listening to the fame of Jinendra, his tongue towards praising His virtues, his bodily health towards bowing to Him, his nose towards the excessive fragrance of His lotus feet, and his everything

to His service”¹ Shorn of the metaphors, the above description of General Irugappa enables us to conclude that he was dutiful to his ruler, generous to the worthy, considerate to the needy, and devout to Jina

We have now to see whether the praise thus given to him was in any way justifiable General Irugappa appears for the first time in A D 1382 when he made a gift of land to the ancient Trailokyanātha *basadi* at Tirupparuttikunru in the Chingleput district This was during the reign of king Harihara Rāya II The gift was made, we may observe, for the merit of Prince Bukka Rāya, in the cyclic year Dundubhi corresponding to Śaka 1304 (A D 1382)² We are to suppose from this that General Irugappa first saw State service under Prince Bukka, the future Bukka Rāya, and the son of king Harihara Rāya II, in the Chingleput district Our assumption is proved by another record dated only in the cyclic year Prabhava and found in the same *basadi*, in which it is said that the *mantapa* in front of the same *basadi* was built by General Irugappa at the instance of his *guru Puspasena*³ The cyclic year Prabhava corresponds to Śaka 1309, and we have, therefore, to suppose that General Irugappa’s official connection with the south lasted till A D 1387

While the Jaina general was thus adding to the prosperity of a Jaina institution which, since the days of the famous Cola monarch Rāja Rāja, had received patronage at the hands of the southern rulers,⁴ certain domestic events neces-

1 E C II, 253, pp 106-108

✓2 41 of 1890 S I I I, p 156, Rangacharya, *Top List*, I, p 375 Swamikannu *op cit* V p 366

✓3 42 of 1880, E I VII p 116 Rangacharya, *ibid*, I p 375, Swamikannu *op cit*, IV p 376

4 17 of 1889, S I I, I, 152, pp 155-160 Sewell commits an error when he makes Irugappa the son of Baicayya *Historical*

sitated General Irugappa's presence at the capital where we find him now as the Minister of king Harihara Rāya II. It is enough to note that here in the capital he built the caityālaya of Kunthu (or Kundu) Jinanātha which was completed on February the 16th A D 1386. This is the temple which is wrongly called nowadays the Gāṇigitti temple¹. The Jaina teacher Simhanandi mentioned in this inscription was perhaps the same Simhanandi Ācārya whose name appears in a record assigned to A D 1400 at Śravana Belgola¹.

There was another side to the remarkable Jaina statesman Irugappa was an engineer as well. In A D 1394 he built the sluice of the tank at Kūṇigal. The inscription found on the same sluice gives us the interesting information that he was a Sanskrit scholar, too, and that he wrote the Sanskrit work called *Nānārtharatnākara*².

This versatile statesman was the minister of king Harihara Rāya II in A D 1403. But he continued to serve also in the reign of king Deva Rāya II³. The Śravana Belgola inscription dated A D 1422 cited above informs us that in that year General Irugappa, in the presence of the Jaina guru Śrutamuni, granted the village of Belgula (Belgola itself) for the worship of Gummateśvara⁴. Our surmise

Inscriptions of Southern India, p 203 (Ed by S K Aiyangar, Madras, 1932). This work is incomplete, for it has not taken into account a number of inscriptions pertaining to the history of Vijayanagara and early times

✓1 *E C II* 276, p 125

✓2 *M A R for 1919*, pp 13, 33, *E C II* p Intr p 64, Rangacharya, *Top List*, I p 311

✓3 *E C XII* Si 95, p 101

4 *Ibid.* II Intr p 64

✓5 *Ibid* II 253, op cit

that General Irugappa served under king Deva Rāya II is further proved by a stone inscription of A D 1442 in which that Jaina Commander is described to be the viceroy of Gove (Goa) along with Candragutti. This damaged record mentions an attack on Banavasi by Mallalegade Bamma Gauda, and the success that attended the arms of the loyal citizens ¹

Thus we find that General Irugappa's record as a trusted general, a clever engineer, and a successful viceroy lasted over a period of fifty-nine years (A D 1383-A D 1442). No Jaina statesman, it may not be too much to say, in the history of southern India had such a long period of approved State service to his credit as General Irugappa.

His elder brother General Baicappa was also a devout Jaina. The Śravāṇa Belgōla record dated A D 1422 calls him *Bhavyāgram* (Leader of the Bhavyas). And along with his younger brother he was reckoned to be "a purifier of the path of the *dharma*" (*pavitrikṛta-dharma-mārggaṇ*) ². In about A D 1420 Baica Dannāyaka was the *Mahāpradhāna* of king Deva Rāya II. It was while he was working in this capacity that he carried out the royal order and provided a *vr̥tti* for the worship of Gummataśvāmī of Belgōla, granting the village of Belame, as already related above.

Some of General Irugappa's colleagues were also Jainas. Thus we have in about A D 1400 the Brahman Kūci Rāja, who was the disciple of Candrakīrtideva. This Jaina has already figured in our description of Kopana ⁴.

1 *E C II*, VI Sb 498, p 82

2 *Ibid* II 253, p 108, text, p 110

3 *Ibid* V Mj 58, op cit

4 *Ibid*, IV Ch 151, 152, op cit

Another well known Jain official of the age of General Irugappa was the *Mahāpradhāna* Gopa Camūpa, who was placed in charge of the famous hill-fortress of Nidugal. He is described as "a full moon in raising the tide of the ocean of the Jain *sangha* (*Jinendra-samayāmbudhi-var-dhana pūrṇa-candra*) in an undated and incomplete record thereby suggesting that he materially added to the cause of Jainism. Rice doubtfully assigned this record to A.D. 1410,¹ obviously on the assumption that he is mentioned as ruling the great Nidugal hill-fortress during the reign of king Deva Rāya I.

We have some interesting details about this military officer. These are gathered from a stone inscription dated A.D. 1408. He belonged to a line of benevolent Jainas. His father was called Sūryanna Śrīpati, the lord of Bāndhavapura, and a disciple of Śāntīśvara. And Sūryanna's father was Gopa *Mahāprabhu*, the governor of Kuppattūr. Gopa shone as purified by the Jina *dharma*, his blameless career like steps to paradise. We shall have to see in some detail about the well known city of Bāndhavapura in the Vijayanagara times. Gopa Camūpa, the subject of our discussion, was a Gauda, and his *guru* was Siddhāntācārya of the Mūla *sangha* and Deśiya *gana*. This inscription relates that by the instruction in Jinendra *dharma* of his *guru* Siddhāntadeva, accompanied by numerous lucid comments, Gopanna became a good servant of the faith. He constructed a Jinālaya in Kuppattūr which he richly endowed.

The Malenād *Mahāprabhu* Gopanna had two wives named Gopāyī and Padmāyī, who in devotion to Jina *dharma* were equal to their husband. The moment came for Gopa *Mahāprabhu* to show to the world his worth as a true Jaina.

1 E. C. XI Hr. 28, pp. 107-108

After having enjoyed the society of his wives for many days he abandoned family pleasures. To the Brahmins he gave gifts of gold, cows, grain, and the like. He discarded the pleasures of the mind and the palate, repeated the praises and prayers of the Jina *dharmā*, and taking the hand of *mokṣa Lakṣmī* with great joy went to heaven (on the date specified in detail), amidst the plaudits of all the good. But his wives were not a whit behind him in their devotion to the Jina *dharmā*. Seeing that, they made at once all gifts to Brahmins, with pure mind reverence to the lotus feet of Siddhāntācārya, and thinking of the great Vitarāga, went to heaven¹.

Now this record is dated A D 1408, and it cannot be that Gopa *Mahāprabhu* was the commandant of the Nidugal fortress in A D 1410, as suggested by Rice. Hence we have to suppose that Gopa *Mahāprabhu* was placed over that hill-fortress prior to A D 1408.

Gopa *Mahāprabhu* seems to have been a great patriot. This alone explains why the scribe who mentions his death, eulogizes the land of Karnātaka as a country that was distinguished in many ways and in beauty beyond description².

We may mention two more names of high officials of this age in order to complete the account of men of action of early Vijayanagara history. One is that of Masanahalli Kampana Gauda, the great lord of Bayinād. He was the disciple of Panditadeva. In A D 1424 he granted the village of Tōtahalli situated in his own Bayinād for the worship of Gummaṭanāthasvāmī of Belgola³. The other example is that of Vallabharājadeva Mahā-arasu, the grandson of the

1 E C VIII Sb 261, pp 41-42.

2 See motto at the beginning of this work.

3 E C IV Hg. 1, p. 65.

Mahāmandale'vara Śrīpatī Rāja, and the son Rājayya-deva Mahā-arasu. The solicitude which the Vijayanagara officials felt for Jainism even in the last quarter of the sixteenth century A.D. is seen in the inscription relating to that high official. When Cinnavara Govinda Śettī, the son of Guttī Haradare Śettī, petitioned in A.D. 1579 to Vallabharājadeva that the *mānya* lands of the god of Heggara *basadi* should be maintained, "in order to comply with his petition", Vallabharāja granted specific lands in Heggara for the god Jina of that locality in the Būdhālsīme.¹

1 E C IV, XII C. 22, p. 78.

CHAPTER X

JAINISM AT THE PROVINCIAL COURTS

Causes which made Jainism prominent at the provincial courts—The Cangālvās and their work—
—The Sangitapura rulers and their ministers—
An enemy of Jainism—Examples of noble ladies who were patrons of Jainism

WE may now turn our attention to the condition of Jainism in the various provincial seats of the Vijayanagara Empire. Much of the splendour of Jainism which had characterized its advent and spread in the royal capitals in earlier times, now in the Vijayanagara age is to be seen in the capitals of the provincial viceroys rather than in the great city of Vijayanagara itself. This phenomenon was due to the following causes. Firstly, the capital of the Vijayanagara Empire was no more a mere centre of royal strength, as the early Karnātaka capitals had been, but the bulwark of the entire people of southern India—Hindu as well as Jaina—against the attacks of the enemies of their *dharma*. The nature of the capital, therefore, had changed. While it certainly welcomed all sects and creeds with equal generosity, it could not think of devoting its attention to the cause of any one religion in particular. For political necessity had eclipsed religious needs, and the Emperors of Vijayanagara let all faiths in their great capital follow their own way, while they themselves were busy guarding the frontiers of their Empire against the ever watch-

ful enemy in the north. To Jainism which for ages had been accustomed to complete royal acquiescence, this attitude on the part of the Emperors of Vijayanagara was not particularly encouraging. Hence Jainism gradually allowed its hold on the great capital to slip, and wisely had recourse to a policy of seeking protection in the provincial courts which still preserved, to some extent, the nature of the earlier *Karnāṭaka rājadhānīs*.

There was another reason which made Jainism more conspicuous in the seats of the viceroys than in the city of Vijayanagara. The broadmindedness and farsighted policy of universal toleration which the monarchs of Vijayanagara extended to all faiths in the capital, attracted to it in large numbers learned men belonging to the different religions. The city of Vijayanagara became the meeting place of philosophers and poets of the Empire. It was unfortunate that the *anekāntamata* had now no champion of the Vādirāja or Ajitasena type, who could successfully withstand the disputation of the non-Jaina religious teachers in the capital. Excepting in one famous instance, Jainism was practically without leaders in the city of Vijayanagara. This shortcoming told not a little on its career in the capital, and was responsible for the stubborn stand it took in the provincial seats.

But this was a misfortune in disguise. The provincial viceroys unhampered by the political questions which faced their suzerains in the City of Victory, could devote themselves whole-heartedly to religious and cultural questions. Coupled with this was the fact that the Central Government never interfered with the domestic affairs of the provincial viceroys. These reasons enabled the latter to play the rôle of Defenders of the Jina *dharma*, and to bestow on it the care and patronage which it could not expect at the hands

of the Emperors at the capital. This was of great advantage for the cause of Jainism, since had it made the City of Victory its sole strength, the *anekāntamata* would have collapsed with the destruction of that city.

That it did not do so but continued its useful career is due to the benevolent attitude of some of the Vijayanagara viceroys. There were two classes of feudatories who actively supported the doctrine of *syād vāda*. One class was made up of the great feudatories like the Kongālvas, the Cangālvas, the Sāluvas of Sangītapura, the kings of Gērasoppe, and the Bhairarasa Odeyars of Kārkala. And the other class comprised lesser feudatories of the type of the lords of Āvalinād, the *Mahāprabhus* of Kuppātūr, Morasunād, Bīdirūr, Bāguñisīme, Nuggehalli, and others. In addition to these mention must be made of the marked exertions of feudal ladies for the cause of the Jina *dharma*.

There is nothing strange in the Kongālvas and the Cangālvas having maintained the prestige of the *anekāntamata*. We have already given sufficient proof of their zeal in this direction in the pre-Vijayanagara days. Notwithstanding the fact of their having been converted into the Vīra Śaiva faith, they continued to be patrons of Jainism in the Vijayanagara age. Thus, for instance, in A.D. 1390, a Kongālva ruler whose name ends in Ilī Deva, restored the Candranātha *basadi* at Mullūru. This king was the disciple of Vijayakīrtideva, whose *guru* was the Ārya Subhendu. Both the *guru* and the disciple belonged to the Pustaka *gaccha*. On the Kongālva ruler restoring the *basadi*, his queen Sugunī Devī by her bodyguard Vijayadeva set up the god Candranātha and made specific grants of land for his worship¹.

1 E. C., IX Cg 39, p 174

Whatever may have been the success which Vīra Saivism scored in the royal House of the Cangālvas of Canganād, it is evident that so late as the sixteenth century A D, there were staunch supporters of the Jina *dharma* in Nañjarāyapattana. In A D 1509, for instance, Cenna Bommarasa, a minister of the Cangālva king, and one who was descended from a line of ministers beginning with the supporter and promoter of Jainism (*Jina dharma sahāya pratipālaka*) Bommaya mantri, is called "the crest jewel of perfect faith in Jainism". We do not know in what manner he advanced the cause of the Jina *dharma* in the Cangālva principality. But the assemblage of the blessed Śrāvakas of Nañjarāyapattana caused the *ballwāda* (? harbour) of Gummatasvāmi of Śrāvana Belgola to be renovated. Since the name of the minister Cenna Bommarasa is coupled with the assemblage of the Jain citizens of that Cangālva city, we have to assume that he was partly responsible for the renovation of the harbour at Belgola.¹

The history of the Cangālvas in the sixteenth century is particularly interesting because of the attempts probably made by them to reconcile the Vīra Śaivas and the Jains in Canganād, and because of the charitable deeds of a Cangālva nobleman. Dr Shama Sastry, while examining the temples in the Hunsūr tāluka, discovered in a cave near the Āñjaneya temple at the foot of the hill in Bettadapura, some remarkable double *lingas* which were not found anywhere in the Mysore State. He discovered to the left of the serpent hoods a figure of Ucchiṣṭha Ganapati or Śakti Ganapati, with a nude female carved on its lap. And a nude squatting figure with the name written below was also found by him.²

1 E C IX, II 228, pp 96-97

2 M A R for 1924, pp 1-2

He rightly commented on these double *lingas* by saying that the association of Jina images with Śaivite *lingas* pointed to the reconciliation effected between the Jainas and the Lingāyats during the rule of the Cangālvas in the second half of the sixteenth century A D ¹

A notable figure in the annals of the Cangālva kings is that of General Mangarasa. An able commander, Mangarasa was also a clever Kannada poet and a patron of Jainism. He was the son of the *Mahāprabhu* Vijayapāla, the viceroy of Kallahalli, and the minister of the Cangālva king. His mother's name was Dēvile ². Both Vijayapāla and Dēvile were pious Jainas.

The martial activities of Mangarasa are mentioned in connection with the foundation of the city of Bettadapura. It is related in a manuscript dealing with the origin of this city, that Mangarasa was instrumental in the subjugation of the wild tribes called the Bēdars and in the building of the city of Bettadapura, during the rule of the Cangālva king Vikramarāja. This Cangālva ruler, we may incidentally note, built the *trikūṭācala* Jina *basadi* at Cikka Hanasōge.

Mangarasa is said to have fortified Kallahalli, Cīlukunda, Mallarājapattana, Pālupāre, and other centres. He con-

1 *M A R for 1925* p. 15

2 Copies of inscriptions said to be dated Śaka 1535 (A D 1613) give the names Vijayarāja and Kuṣumājamannī as the parents of Mangarasa, and relate that Vijayarāja was the son of king Mādhavarājendra of Cangāladeśa. (*M A R for 1925* p. 14)

3 *M A R for 1925*, pp. 14-15. This Ms. is supposed to be based on a stone inscription found at Tunga. But the fact of Mangarasa's having been the minister of Vikrama is confirmed by Mangarasa's own work to be mentioned presently.

structed several tanks and Jaina temples. He built Yamagumba *basadi* in which he set up the images of Pārśvanātha, Padmāvati, and Cannigabrahmarāya.¹

His works have earned for him a high place in Kannada literature. He wrote *Jayanṛpakāvya*, *Prabhañjanacante*, *Śrīpālacante*, *Nemiṇeśasangati*, *Samyuktavakamudī* and a work on cookery called *Sūpaśāstra*. His date is fixed by the fact that he wrote his *Samyuktavakamudī* in Śaka A D 1431 (A D 1509).²

That the Cangālvas continued to be devotees of the *syād vāda* doctrine is borne out by a record dated Śaka 1489 (A D 1557), which registers the grant of a village by the Cangālva king Vikramarāya to a learned Brahman named Narasībhatta. The grant begins with the usual praise of the Jina *śāsana*.

The work of the Cangālva kings to promote the interests of the *anekāntamata* was no doubt creditable, but in reality it could not stand comparison with the indefatigable attempts of the rulers of three provincial capitals, who were mainly responsible for the prosperous condition of Jainism in the western parts of Karnātaka. These were the rulers of Sangītapura, Gērasoppe, and Kārkala. Of these we shall mention here some details about only one centre—Sangītapura, reserving for a latter context those in regard to Gērasoppe and Kārkala. From the latter half of the fifteenth till the latter half of the sixteenth century A D, the rulers of Sangītapura figure as champions of Jainism. Sangītapura,

1 *M A R for 1925*, p. 14.

2 *Kavacante*, II pp. 179-188.

3 *M A R for 1925*, pp. 93-94. The dating of this record is irregular. For the Śaka 1489 corresponds to Prabhava, and not to Sarvajit, as given in the grant.

or better known as Hāduhalli, was one of the chief cities of Tuluva.¹ The kings of this city belonged to the Ka-yapa *gotra* and the Soma *vamśa*. An inscription dated A.D. 1488 describes Sangītapura thus—In the Taulavadeśa, the abode of fortune, having splendid *cātyālayas*, a place of descent in the female line, inhabited by happy, generous, and pleasure-loving people, filled with elephants, horses, and powerful warriors, poets, disputers, orators, and declaimers, a place for the production of elegant literature, renowned for all the fine arts, was Sangītapura.

There are good reasons to believe that the praise thus given to the city, particularly in regard to the company of learned men, was not extravagant. We shall have an occasion of referring presently to the learned circles of Sangītapura.

The same epigraph cited above gives the name of the *Mahāmāndaleśvara* Sāluvendra as the king of Sangītapura in A.D. 1488. "Devoted to the pair of feet of Candraprabha Jina," this ruler with "his mind a casket for the three jewels"², promoted the cause of the Jina *dharma* by constructing beautiful and lofty *cātyālayas*, with glorious *mantapas*, *mahā-stambhas* of bell-metal, pleasure groves for the town, many images of metal and stone, provision for temple ceremonies, daily gifts, worship, and gifts of learning. It was thus that king Sāluvendra maintained royal dignity and *dharma* (*antu rāja-dharmam pālisuttam*).³

His minister was Padma, or Padmana, who was also of

1 It is now in the North Kanara district.

2 *Ratna-traya* which are *śamyak-dharśana* (purity in sight) *śamyak-jñāna* (purity in thought), and *śamyak-cārita* (purity in conduct).

3 *E C VIII Sa* 163, p. 123-124.

the royal stock In the same year A D 1488 king Sāluvendra gave Minister Padmaṇa the village of Ogeyakere which the latter, saying that he had enough for his family, donated for the cause of the Jina *dharma* And ten years later (A D 1498) Padma built a *catyālaya* in a new village called Padmākarapura, had the god Pārśvanātha set up there, and endowed it with the shares of the village which he had got as a royal gift This was done at the instance of the *Mahāmandaleśvara* Indagarasa Odeyar ¹

The *Mahāmandaleśvara* Indagarasa was the son of the *Mahāmandaleśvara* Sangī Rāja, whose elder son seems to have been king Sāluvendra mentioned above Indagarasa was also known as Immadi Sāluvendra, and was noted for his martial activities An epigraph dated A D 1491 speaks in highly eulogistic terms of his warlike deeds, and informs us that "he won the goddess of valour" It was he who restored the ancient grants of land made to the Vardhamānasvāmī *basadi* of Bīdiru (*i e*, Venupura) ²

The next prominent names we meet with in the Sāluva genealogy, so far as the history of Jainism is concerned, are those of Sāluva Mallī Rāya, Sāluva Deva Rāya, and Sāluva Kṛṣṇa Deva, the son of Padmāmbā, who was the sister of the second ruler Deva Rāya These names are mentioned in a record dated about A D 1530 All these three kings of Sangītapura were patrons of the most celebrated Jaina orator of the Vijayanagara age—Vādi Vidyānanda As we shall see later on, king Sāluva Mallī Rāya had in his court an assembly of enlightened men whom Vādi Vidyānanda defeated The same success met the Jaina teacher in the learned as-

1 E C VIII Sa 123, p 124

2 *Ibid*, Sa 164, p 125

sembly of king Sāluva Deva Rāya , while king Sāluva Kṛṣṇa Rājā worshipped the great Jaina orator¹

It is not to be imagined that Jainism which received such support from the rulers of Sangītapura and other provincial capitals, had not enemies who tried to crush that religion. One such enemy of the *anekāntamata* was the chief of Śrīśaila (Kurnool district). He was a pious Vīra Śaiva chief, and the son of Śanta. An inscription dated Śaka 1433 (A.D. 1512) commemorates the many gifts of this chief to the well known temple of Śrīśaila. It is said that one of the pious deeds of this chief was the beheading of the Śvetāmbara Jainas^{1 2}. We do not know what action the Vijayanagara Government took against this zealous champion of Vīra Śaivism, especially in an age which had produced the great Kṛṣṇa Deva Rāya.

However, chiefs of this type were not the rule in the Vijayanagara Empire. On the other hand, the sympathetic, and, in many instances, sustained aid given by the many great nobles for the welfare of the Jina *dharma*, was in a large measure responsible for its success in the different parts of the Vijayanagara Empire. Inscriptions ranging from the middle of the fourteenth to the early part of the seventeenth century A.D., refer in copious terms to the endeavours made by the nobles and citizens on behalf of the *syād vāda* doctrine. But before we describe these records, it may be interesting to observe how noble ladies gave expression to their devotion to the Jina *dharma*. In this connection we have to remember the lead given to the ladies of the Empire by the members of the imperial family which we have already described above.

1 *E. C.* VIII Nr. 46, pp. 146-149

2 *16 of 1915*, Rangacharya, *Top List*, II, p. 953

The ladies of the Sohrab noble family were orthodox Jainas. Laksmī Bommakka, the daughter of Sohrab Vīra Gauda, and the wife of the *Ālva-mahāprabhu* Tavanidhi Brahma Gauda of Sohrab, was one of these. Her *guru* was Simhanandi Ācārya, the head of the Balātkāra *gana*. In A.D. 1372 she died by the rites of *samādhi*. The record commemorating her death praises her highly for her virtues and charitable deeds as a Jaina.¹

She was not the only lady who lived an exemplary life. Mecakka lived with her in devotion and service. This lady was the daughter of Baciya Rāja of Uddhare, and the wife of the Sohrab *Mahāprabhu* Deva Rāja. In A.D. 1405 she too died in the orthodox manner.² About fifty years later Bhāgīrathī, the daughter of the *mahāprabhu* Bullappa, also hailing from the same Sohrab province, gave similar expression to her orthodox convictions and expired. We shall have to revert to her father the *Mahāprabhu* Bullappa, who was placed over the Nāgarakhanda principality, later on while dealing with that province.

Towards the middle of the sixteenth century we have the noble lady Kālala Devī, the ruler of the Bāguñjīśime, and the younger sister of the Kārkala king Bhairarasa Odeyar. In A.D. 1530 she made special provision for the continuance of the Jina *dharma* in the territory over which she ruled "in her own right". Bāguñjī itself was a centre of the Bhavyas. The god Pārśva-Tīrthankara of Kallabasti in that principality, was the family god of Kālala Devī. It was on the death of her daughter Ramā Devī that Kālala Devī made grants (specified in detail) for the daily worship

1 *EC* VIII Sb 199, pp 31-32

2 *Ibid*, Sb 51, p 9

3 *Ibid*, Sb 331, p 59

and provisions of her family god. But this was done in the constitutional manner of the land. The grant was made in the presence of the former ministers of the Bāguñjīśīme, the Brahmins, the cultivators, the *nād* representatives, and others. This done, she obtained the sanction of the Kārkaṇa king for the same, and then had the stone *śāsana* engraved. It is interesting to note that on this occasion she added specified lands as gifts to the grant which a boatman named Voliya had made some time ago also to the same Kalla *basadi*.

Kālala Devī's anxiety to endow the Kalla *basadi* with grants was not merely an expression of outward piety. She was a broadminded ruler who believed in universal toleration. It is this which explains why the charter commemorating her gifts to the same *basadi* begins with an invocation to the *syād vāda* doctrine in the usual Jaina manner, and also with an obeisance to Ādi Varāha Śambhu.¹

1 E C VI Kp. 47, p. 84.

M J. 11.

CHAPTER XI

THE ANEKĀNTAMATA IN THE EMPIRE

Why Jainism held its own in the various cities—
The history of Jainism in the different cities of
the Vijayanagara Empire from the fourteenth
till the seventeenth century A D

NEITHER in the great capital nor in the provincial seats was the influence of Jainism so markedly felt as in the different cities of the Vijayanagara Empire where the citizens accorded to it a most cordial reception. This could not be otherwise when the Vijayanagara monarchs themselves, in spite of their having been committed to a policy of upholding the Hindu *dharma*, had nevertheless championed the cause of the *syād vāda* doctrine, and when the provincial rulers had showed their great anxiety to preserve the prestige of the Jina *dharma* in the various parts of the Empire. Thus guided by the imperial and feudal rulers, the citizens were not slow to give Jainism every support they could give in their towns and villages.

The history of the Jaina religion, therefore, assumes a different phase in the Vijayanagara age. It is no more the religion of the royalty it had been in the days of the early Karnāṭaka kings. Notwithstanding the unreserved patronage given to it by the Vijayanagara monarchs, and the encouragement shown to it by the feudal nobles, Jainism realized that its fortune was now cast with the common people. And

like all institutions which mirrored the political vicissitudes through which the Vijayanagara Empire passed, Jainism, too, reflected the changing fortunes of that great mediæval organization. It was in the middle of the fourteenth century that king Bukka Rāya had publicly laid down a policy of impartiality to all the religions. And it was also in this century that the growing Empire of Vijayanagara invigorated itself after a series of successful campaigns against its enemies. Both these features are visible in the history of Jainism in the mediæval ages. During the fourteenth century Jainism was popular throughout the Empire, and everywhere the people, obviously in imitation of the example set by king Bukka Rāya in A.D. 1368, nourished the cause of the Jina *dharma*, in spite of their being the followers of an avowedly non-Jaina faith. The Vijayanagara Empire matured in the fifteenth century, and reached its height in the sixteenth century. It was during the fifteenth century that Jainism permeated the people and the powerful principalities of the Empire. The glorious age of Kṛṣṇa Deva Rāya the Great and Acyuta Rāya marked the hey-day of the Vijayanagara Empire, and curiously enough it was also the period when Jainism produced its most renowned exponent in the person of Vādi Vidyānanda. The seventeenth century witnessed the waning of the Vijayanagara authority, and at the same time the retreat of Jainism from the strongholds it possessed in the many provincial seats to its original home Śravaṇa Belgola and the more distant province of Tuluva. Like the fate of the Hindu *dharma*, that of the *syāḍ vāda*, too, was linked intimately with the fortunes of the Vijayanagara House.

If we examine the history of Jainism in Belgola, Kalleha, Hosapattana, Harave, Maḷeyūr, Hunsūr, Āvali, Sohrāb, Hire Cauti, Kuppaṭūr, Uddhare, Huligere, Rāyadurga, and

Dānavulapādu, we shall find that in the fourteenth century it was still characterized by that robustness which had marked its career in the early times. Śravana Belgola naturally led all the other centres in sanctity and power. Pious people from different parts of the Vijayanagara Empire reckoned it to be the most celebrated place of pilgrimage. Hāleya Masanaya was evidently one such pilgrim.¹ Prominent nobles also visited Belgola. Thus in A.D. 1398 Hariyana and Mānikadeva were the disciples of the great (Cārukīrti) Paṇḍita-deva of that centre. These two nobles are called "the rulers of that region", probably meaning thereby that they were in some manner connected with the region around Śravana Belgola.²

The year A.D. 1400 was, for some reasons unknown to us, memorable in the history of Śravana Belgola. For it is in that year that, as is proved by the many epigraphs of that date, quite a number of pilgrims visited Śravana Belgola.³

The great interest which the pontificate of Śravana Belgola took in purely political matters is seen in the manner it published news of the events concerning the whole Empire. When king Harihara Rāya II died in A.D. 1404 this event was recorded in a stone inscription dated in that year at Śravana Belgola.⁴ And when king Deva Rāya II died in A.D. 1446, that fact also was commemorated in two epigraphs of the same date in the same holy place.⁵ Information is not forthcoming to show why these events should

1 *EC* II, 311, p. 130

2 *Ibid.*, 171-173, 499, pp. 124-125, 134

3 *Ibid.*, 329, p. 140

4 *Ibid.*

5 *Ibid.*, 328, 330, pp. 139-140. Was it so because of the Jaina propensities of these rulers?

have been so scrupulously inscribed at Śravana Belgola

It may be that because that that locality being a celebrated place of pilgrimage, attracted a huge concourse of people. Thus in about A.D. 1407 six persons including those of the Ōjakula, visited Śravana Belgola¹ Māyanna of Gangavati, a lay disciple of Candrakīrti, and one who had become famous as "the crest jewel of pure faith", purchasing some specified land under the Gangasamudra tank of Belgola in A.D. 1409, granted it for the worship of Gummatasvāmī. This was done in the presence of the Jaina jewel merchants and two Gaudas (named) of the locality² The next year Bastāyi, a lay disciple of Panditadeva, caused an image of Vardhamānasvāmī to be made at Śravana Belgola. This may have been in imitation of the generous action of the Vijayanagara queen Bhīmā Devī mentioned in an earlier context³ In about A.D. 1417 Kariya Gummata Śetti went to Belgola with a group of pilgrims from Bīḍi, and honoured the *saṅgha* on the conclusion of the *ratnatraya* observance (Nompī) in the presence of the god Gummaṭasvāmī⁴

One noteworthy feature in connection with Śravana Belgola is its intimate relationship with Mārṇār in the Vijayanagara age. Agasuje Jagad of the Mūla *saṅgha* hailing from Mārṇār, caused an image of a god to be constructed at Belgola in about A.D. 1486⁵ Two years later Gomata Bhūpāla Prajansavāla, and Brahmācārī of the Kadika family belonging to Purasthāna, came on a pilgrimage to Belgola with

1 *E. C.* II, 497, p. 134

2 *Ibid.*, 255, p. 115 .

3 *Ibid.*, 338, p. 144, *Op. cit.*,

4 *Ibid.*, 232, p. 97 See also nos. 229, 233 *ibid.*

5. *Ibid.*, 202, p. 93, .

their brothers and sons¹ And in A D 1490 Brahmadharmaruci-Brahmagunasāgara Pandita, the lay disciple of Abhayacandra Bhattāraka, came also from Mārwar to Belgola² The influx of the northern Jaina merchants into the Vijayanagara Empire during the fourteenth century and earlier, may have been partly responsible for the institution of an official enquiry under the orders of the Emperor Deva Rāya II concerning the distinction between the *Uttarāpatha-nagareśvaradevatopāsakas* and the southern Jaina and non-Jaina merchants to be mentioned in a later context

The year A D 1500 was eventful in the annals of Śravaṇa Belgola, and, therefore, of Jainism For in that year was made the *mahābhiseka* (great anointment) of Gummata-svāmi for which the *guru* Panditadeva gave certain specified grant³ About that same time Nāga Gonda of Belguḷanādu and the Gavudagal of Muttaga Honnēnahall—all of whom were the disciples of Panditadeva, granted specified lands for the *basadi* which had been built by Mangāyī⁴

We have already seen that Kalleha was an important Jaina centre It is mentioned in connection with the great controversy between the Jainas and the Śrīvaiṣnavas which the king Bukka Rāya settled in A D 1368 We see its importance since the beginning of the fourteenth century A D when Pāyī Setti, the son of Nāga Śetti of Kalleha, a most pious Jaina, and one who had the *biruda* of *Samyaktva-cūdāmanī* (crest jewel of firm faith in Jainism), expired by the orthodox manner of *samādhi* at Belgola He was the disciple of Abhinava Panditācārya of

1 *E C II*, 192, p 91

2 *Ibid*, 203, p 93

3 *Ibid*, 231, p 97

4 *Ibid*, 395, p 169.

the *Mūla sangha*. The inscription commemorates also the fact that Payi Śeṭṭi gained happy *samādhi* as a result of having offered the *campaka* tree for the worship of Gummatanāthasvāmī.¹

One of the early capitals of the Vijayanagara rulers was Hosapaṭṭana. This city was also a well known stronghold of the Jainas. It is like Kalleha referred to in connection with the great controversy mentioned above. Māyana and Mākana erected a monument in memory of the *rāja guru* Lakṣmīsenā Bhattāraka at Hosapaṭṭana. These were two brothers of the Vaiśya caste hailing from Balagāra. Cāyana was a disciple of the *guru* Amarakīrti, and a worshipper at the Sankha *basadi* at Huligere. The event recorded in this inscription took place in the reign of king Bukka Rāya.² A similar stone to commemorate the death of the *guru* Manasena was erected by his disciple Māya Śeṭṭi and others in A.D. 1405.³

The Chāmarājanagara tāluka contained some noteworthy cities in the Vijayanagara times. The town of Chāmarājanagara itself possessed the Pārśvanātha *basadi*. Here in the fourteenth century A.D. expired by the orthodox manner Boppayya, the disciple of Amarakīrti of the Krānūr *gana*.⁴ In A.D. 1517 the *Mahāprabhu* Virayya Nāyaka, of Arukuthāra, the son of Kāmaya Nāyaka, endowed this *basadi* with a gift.⁵

Harave in the same *tāluka* contained the *caryālaya* of Ādī

1 E C II 495, pp 133-4

✓2 M A R for 1927, pp 61, 62

3 Ibid, p 62. See also p 63 for a *nīśadhi* erected on the death of Maunapācārya. Dr. Sastry has identified Hosapaṭṭana with Sakkarepaṭṭana.

4 Ibid for 1931, p 42

5 Ibid for 1912, p. 51.

Parameśvara It was set up in A D 1482 by Devarasa, the accountant of the *Mahāmandleśvara* Somerāya Odeyar On Devarasa constructing this *cātyālaya* with a kitchen attached to it, his master Somerāya Odeyar granted specified land to it for the daily worship in that temple, and for the daily distribution of food And his son Nañjeiāja Odeyar purchased land in Harave and gave it as a gift to the *basadi* This caused a citizen named Candappa, the son of Devappa of Harave, to give a similar gift to the *basadi* But the lands which Candappa gave were a part of his inherited property Hence he had to give it with the consent of his wife, sons, and heirs¹ That was not all Candappa had received as a gift some land from the chiefs of Tagdūr This too in the same year he presented to the god Ādi Parameśvara—who is called the family god of this citizen—, again with the full approval of his relations and heirs²

Maleyūr in the same tāluka was another stronghold of Jainism Here on the hill called Kanakagiri were famous *basadis* of the gods Vijayanātha and Candraprabha In A D 1355 a Telugu by name Ādidāsa caused an image of Vijayadeva to be made He was the disciple of Hemmacandra who belonged to the Hanasōge *baḷi*, and of Lalitakīrti Bhaṭṭāraka The image, we are told, was made “for the purpose of their tomb” This latter *guru* Lalitakīrti Bhaṭṭāraka was probably identical with his namesake who is said to have belonged to the Deśiya *gana*, Pustaka *gaccha*, and the Hanasōge *baḷi*, in a record assigned to the fourteenth century A D, and found on the pedestal of an image of

1 E C IV, Ch 185, p 22

2 *Ibid*, Ch 189, p 23

3 *Ibid*, Ch. 153, p 20.

Pārsvanātha in Terakanāmbi ¹

There was a very learned *guru* in Maleyūr in about A D 1380. He was Bāhubali Pandita the disciple of Nayakīrtivratī. Bāhubali was a poet in two languages, omniscient in the science of astrology, and “an emperor of all learning”. He was attached to the *Pustaka gaccha* ²

Kanakagiri attracted learned men from distant parts. Candrakīrtideva of Kopana already mentioned in connection with the latter *mahātirtha*, was one of them. He was the *guru* of the General Kūci Rāja, and he visited Kanakagiri in about A D 1400. His *guru* was Śubhacandra of the Inguleśvara *baḥ*. It was Candrakīrti who in the same year caused an image of Candraprabha to be set up at Kanakagiri, “intending it for his own tomb” ³

Prince Harihara Rāja's gifts to the temple at Kanakagiri deserve special notice. He was the son of the Emperor Deva Rāja I. His gift of the village of Maleyūr itself together with all lands and taxes pertaining thereto, with its hamlets of Hunsūrapura, for the offerings, decorations, and processions of the god Vijayanātha of Kanakagiri made in A D 1422, was commemorated in two inscriptions—one a stone inscription and the other a copper-plate grant. These two inscriptions begin in the orthodox Jaina manner by invoking the *syād vāda* doctrine, and one of them ends with the accredited royal sign-manual—Virūpākṣa—written in Kannada. In the stone record the god is called Śrī Vijayadeva, while in the copper-plate grant, Śrī Vijayanāthadeva. The gift in the copper-plate grant was made in the presence of the god Triyambaka. This latter consideration may have led Rice to assert that

1 *M A R for 1934*, pp 169-170

2 *E C IV Ch 157*, p 21

3 *Ibid*, Ch, 151, p 20.

"This village (of Maleyūr) would therefore seem to have been no longer exclusively Jaina¹

But such an assumption cannot be maintained. The god Vijayanātha, as we have remarked above, was set up by a Jaina devotee in A D 1355. And Kanakagiri, as will be proved by the following inscriptions, remained a Jaina centre till the first quarter of the sixteenth century A D. In A D 1518 Munīcandra-deva died in Kanakagiri. He had belonged to the Kālor *gana* and the Mūla *sangha*. On his death, his disciples Ādīdāsa and Vrsabhadāsa caused suitable memorials to be made on that hill. Ādīdāsa had his *guru's* footprints inscribed through Āvujanna, while Vrsabhadāsa, who seems to have been the chief disciple of Munīcandra, had a tomb constructed for the latter with a verse which was the work of Vidyānandopādhyāya²

Indeed, Kanakagiri continued to be a Jaina stronghold till the modern times. For it was in A D 1813 that Bhattākālanka, the head of the Deśiya *gana*, and lord of the secure throne in Kanakagiri, died on that hill³

Rāvandūru in the Hunsūr tāluka, Mysore State, seems to have had an ancient *basadi*. We infer this from the inscription dated A D 1384 in which the death of Śrutakīrtideva, the chief disciple of Prabhendu, of the Inguleśvara *baḷi*, is recorded. His disciple Ādidevamuni and Sumatī Tirthankara, along with the Bhavyas of the Śrutagana, set up a memorial on his behalf. And at the same time they repaired that *cātyālaya*. The last statement that they repaired the *cātyālaya*

1 *E C* IV, Intr p 24, Ch 144, 159, pp 19, 21, text pp 55, 59

2 *Ibid*, Ch 147, 148, 161, pp 19-21

3 *Ibid*, Ch 146, 150, pp. 19-20.

suggests that it must have existed there for a considerable time ¹

There was another locality in the Hunsūr tāluka which was associated with the Jainas. This was the village of Ānevālu. Here Honnana Gauda, the son of Cikkana Gauḍa of Ānevālu, erected the Brahmadeva and Padmāvati *basadi* in that village. The *basadi* was constructed in order that his parents and his own son Bommana Gauda might obtain merit ². The image of Ananta with a fragmentary inscription containing the name Ananta and the cyclic year Pramoda, assigned to A D 1433, also lends support to the view that Ānevālu was, indeed, a Jaina locality ³.

But a better known centre of Jainism was the Āvalinād. This region which has figured so prominently in the history of mediaeval Jainism, owed its greatness to the untiring zeal of its noblemen, noblewomen, and its citizens, from the middle of the fourteenth till the first quarter of the fifteenth century A D. One special feature of Āvalinād is that most of the records found here are memorial stones. Thus, for instance, on the death of Kāma Gauda, the disciple of Rāmacandra Maladhārīdeva, in A D 1353, after doing the five salutations (*pañca-namaskāradim*), the people set up a *mīśidhi* to perpetuate his memory ⁴. When in the next year A D 1354 Mala Gauda showed likewise his devotion to Jina, his wife Cennakka, however, committed *sahagamana* ⁵. Canda Gauda's younger brother (unnamed in the record), and a lay disciple Siddhāntadeva, by means of the *saṁnya-*

1 E C IV, Hs 123, p 95

2 *Ibid*, Hs 61, 62, p 90.

3 *Ibid*, Hs 60, p 90

4 *Ibid*, VIII Sb 110, text p 42

5 *Ibid*, Sb 104, p. 15.

sana gained *svarga* in about A D 1366 ¹ From that date for about fifty-five years this orthodox manner of renouncing life seems to have been very popular with the Gaudas of Āvalinād ²

It may be remembered here that the *Mahāprabhu*s of Āvalinād themselves had set a noble example to their subjects in this matter. Beci Gauda, the son of the *Mahāprabhu* of Āvalinād Canda Gauda, was the disciple of Rāmacandra Maladhārīdeva. In about A D 1376 he performed the five obeisances and expired. On this his junior wife Muddi Gaundi performed *sahagamana*. And the Āvali *Prabhu*s (noblemen, several of whom are named) set up a suitable monument to make permanent the devotion of the two to the Jina faith ³. The niece of the ruling *Mahāprabhu* Beca Gauda, by name Kāmi Gaundi, went to *svarga* by *saṁnyasana* in A D 1395. She was a disciple of the *rāja guru* Siddhāntiyatī ⁴. There was another case of self-immolation in Āvalinād in A D 1398 when the wife of the ruling *Mahāprabhu* Canda Gauda, named Canda Gaundi, the disciple of Vijayakīrti committed a similar act of devotion ⁵. Hāruva Gauda was the son of the ruling *Mahāprabhu* Rāma Gauda. He too in A D 1408 died in the same manner. His *guru* was Munibhadradeva ⁶. Gunasena Siddhānta is mentioned in connection with the death by *saṁādhi* of Kālī Gaundi, the wife of the ruling *Mahāprabhu* Ayappa Gaunda, in circa A D 1417 ⁷.

These examples of devotion viewed from the modern

1 *E C* VIII, Sb 102, p 15

2 *Ibid*, Sb 106-120, p 16, text, pp 41-46

✓3 *Ibid*, Sb 106, pp 15-16

4 *Ibid*, Sb 103, p 15

5 *Ibid*, Sb 105, p 15 text, pp 40-41

6 *Ibid*, Sb. 107, p 16

7 *Ibid*, 'Fl. 121, p. 186.

standpoint may appear to be relics of fanaticism. But to the people of the mediaeval times the only mode of expressing one's devotion was to abide by the strictest injunctions of one's faith. The Jaina leaders, we may observe by the way, had showed throughout the history of Jainism that self-abstinence was the only way to salvation. The people and princes of Āvalinād merely followed the precept of the Jaina teachers in this respect. The few examples of extreme devotion we have given above are noteworthy from another point of view. The Mahāprabhus of Āvalinād by their steadfastness to the service of the Jina *dharma* had raised religious zeal to a height which it rarely attained anywhere in those days.

But Āvalinād was not the only part of the Sohrāb tāluka where the Bhavyas followed unwaveringly the tenets of the *anekāntamata*. Kuppatūr, Uddhare and Huhgere were also well known as prominent Jaina centres. In Kuppatūr lived the famous Śrutamuni whose disciple was Devacandra, "praised by the good chief poets. Both belonged to the Deśiya *gana*. Devacandra, who had restored a Jaina temple at Kuppatūr, died in A.D. 1367¹. By A.D. 1402 Kuppatūr had become a famous place. It was the best place in the whole of Nāgarakhanda. Here was a Jaina *caityalāya* which had received a *śāsana* from the Kadambas. In that *caityalāya* was "the famous Candraprabha, a relative (*bāndhava*) of Pārśvanātha, serving as *guru* the *pandita* whom his father Durgeśa had pointed out"² ✓

1 E. C. VIII Sb 260, p. 40^b

✓2 The date of this record is not clear. Rice dates it to A.D. 1342 or A.D. 1402. The cyclic year Citrabhānu and a few details given in it are not verifiable (*Ibid*, Sb 263, pp. 42-43, text, p. 111.).

When the Malanād *Mahāprabhu* Gopanna died in A.D. 1408, as noted by us in a previous page, Kūppatūr was already turned into a fine place—the pride of the Jainas. The inscription dated A.D. 1408 which informs us this, praises it in high terms. It relates that shining in beauty beyond all countries was the entire Karnātaka province, and in that Karnātaka country was the famous Guttinād which contained Eighteen Kampanas, in which the most famous nād was Nāgarakhanda to which Kūppatūr was an ornament, with its *catyālayas*, lotus ponds, pleasure gardens, and fields of *gandhaśālī* rice. Indeed, the Jainas had turned it into a charming city, for the stone inscription tells us that it was to the Bhavyas that it owed its grandeur—*Bhavya-jana-aharmāvāsadam santatam sale catyālayadinde pū-golagalind-udyānadim gandha-śālī-lasat-kṣetra nkāyadinde ramanīyam bettu-vibhrāṅkum pū-late pū-gida pū-mara sālind allallī-kēri-kēriṅgalol-catyālayada munde tumbriya jalam madav ēre-merevav ā-parimaladolu*¹

This inscription enables us to assert with certainty that the Jainas, who had already won renown as king-makers, were also well known as builders of towns. In fact, much of the commercial, and not a little of the æsthetic, greatness of the cities of the Vijayanagara Empire, especially those in Karnātaka, was due to the industrious and artistic attempts of these people who, we may well imagine from the manner in which in our own days they have amply demonstrated in the matter of adding to the material progress of towns and corporations, must have expended a substantial part of their immense wealth, in the name of the Jina *dharma*, to satisfy the æsthetic needs of the mediæval cities. The few notices of other mediæval cities gathered from stone

¹ E. C. VIII Sb 261, text p. 108.

inscriptions, as we shall presently see, only prove that the description of Kuppattūr as given in the above record was by no means conventional praise¹

In the Sohrāb tāluka there were other centres of Jainism. Tavanidhi (mod Tavanandi) was one such place. Here was the well known *basadi* of Śānti Tirthankara. In A.D. 1372 Bommana, the son of Tavanidhi Mādi Gauda, and the disciple of Mādhavacandra Maladhāṇideva, died by the rites of *samādhi*.² It is not unlikely that the *Āluva Mahāprabhu* Tavanidhi Bomma Gauda himself was a disciple of that *guru*. Whether this is permissible or not, we know that Tavanidhi Bomma Gauda died by the *samnyasana* rites in A.D. 1379.³ There is every reason to believe that such a course of action was directed by the Jaina priests themselves. We prove this from the example of Tamma Gauda of Sohrāb, evidently a nobleman, who died of consumption. He had been to Nagileyakoppa below the Chats in A.D. 1394, in order to take medicine, but this was of no avail. The inscription relates that at this, directed by his *guru* Siddhāntadeva, he repeated the five obeisances and died in the prescribed manner.⁴

We now come to Uddhare (mod Udri), a great city also in the Sohrāb tāluka. It continued to be a Jaina seat from the Hoysala times. In Uddhare lived the Jaina lead-

✓1 The Jainas also constructed *basadis*. Nāgi Setṭi and Senī Setṭi, "of prosperous Banavasi", constructed a *basadi* probably at Hire Cauti in the Sohrāb tāluka in the reign of king Bukka Rāya I. The *basadi* was dedicated to Śānti Jineśvara, but the year cannot be made out. *M A R* for 1928 p. 84.

2 *E C* VIII Sb 200, p. 32. An official of the house of the *Mahāprabhu* Tavanidhi Bomma, was also a disciple of this *guru*. *Ibid*

3 *Ibid*, Sb 196, p. 31.

4 *Ibid*, Sb 52, p. 9.

er Baīcapa in the reign of king Harīhara Rāya II. The few incidents in the life of Baīcapa, who is called in the record "celebrated", show that he had set an example of an ideal and patriotic subject. The inscription dated A D 1380 tells us that the Governor Mādhava Rāya placed over the Banavase 12,000 province, was faced with a crisis. Some base persons born in the Konkana country, had risen against him. An encounter between the State troops and the rebels took place, and in the engagement Baīcapa greatly distinguished himself by slaying many of the Konkana, but lost his life. Such was the sense of duty which characterized this loyal citizen that the epigraph comments thus on his death—Doing his master's service to the end, and driving back the hostile force, Baīcapa went to the feet of Jina ¹

Baīcapa's son was Sīriyanna, who was likewise a devout Jaina. If the father had died in the service of the State, the son wished to end his life for the cause of the Jina dharma. Even though Sīriyanna was living a happy life with his wife Varadāmbike, yet he requested his guru Munibhadra to grant him "the happy state". And "at that favoured time", so the record assigned to A D 1400 informs us, when the rain of flowers was falling, and with a noise like thunder the sounds of great drums (*bhēri*, *dundhubi*, and *mahā-muraja*) were rolling, singing songs to himself, the *sādhu* Sīriyanna swiftly clung to the feet of Jina ²

Uddhare was, indeed, celebrated in the fourteenth cen-

✓ 1 *E C VIII*, Sb 152, p. 22

2 *Ibid*, Sb 153, p. 22. The *Erega Jmālaya* of Uddhare was later on converted into a Śaiva temple. *M A R* for 1931 pp 65-66.

tury AD For a whole line of Jaina *gurus* were called by the name of this city—Ācāryas of the Uddhare-*vaṃśa* This we know from a record dated AD 1388 which tells us that Munibhadradeva belonged to the Uddhare-*vaṃśa* It was he who had the Hisugal *basadi* made, and the Mulugunda Jinendra temple extended And “when Harihara Rāya was established in Vijayanagara, the elders of the Sena *gāna* bowed down to the virtues of that *yati*” This seems to have been done because they were anticipating his end For the inscription continues to relate that after performing his penance, elucidating his chosen *āgama*, practising the prescribed rites, the great Munibhadradeva with all the rites of *saṃnyasana* died And his disciple Vārisasenadeva set up a *mūrdhni* to commemorate the event ¹

About another Jaina centre Huligere, also in the Sohrāb tāluka, we have interesting details in a record dated AD 1383 These concern the broadmindedness of the important commercial magnates called the Sālu-mūles or Associations of Merchants It was only in the previous year (AD 1382) that the Sālu-mūles and Vīra Banajigas of the city of Vijayanagara, Hastināvati, Dorasamudra, Udayagiri, Ādavāni, and quite a number of other places, had assembled together in the courtyard of the great temple of Virūpākṣa in the capital and conferred the title of Mayor of the Earth (*Prthvī-śetti*) upon the distinguished Minister-General of king Harihara Rāya II, Muda Dannāyaka ² And now in AD 1383 a huge concourse of Sālu-mūles met at Huligere These came from Edenād (in Guttī), Kondarade, in Nāgarakhanda, Hānugal, the Cikka Jigalige and

1 E C VIII Sb 146, p 21

2 *Ibid*, V Bl 75, p 63, Saletore, *SP Life*, II pp 107, 113.

Hirīya Jigalige Four Hundred, Bāla-Caugala-nād, Hosanād, Kambunālge, Ardāvalge, Hirīya Mahalige, Cikka Mahā-lige, Jambeyahalinād, Hedanād, Kuñcinād, Horanād, Bale-nād, the Guttī Eighteen Kampana, Vokhaligerenād, Honnat-tinād Eṛad yanād, Halasige, Hornāle, Ingundī, and other places. In their assembly they agreed among themselves to give to the Sankala *basadi* at Huligere a *śāsana* embodying an *umbali* gift of seventy *varāha* for a palanquin and other items in the *basadi*. And the Minister-General Muda also joined them on this occasion¹✓

The above is significant from two points of view. In the first place, we have the fact of the universal support which the people gave to the Sankala *basadi* of Huligere. And, secondly, it suggests that the Sālu-mūles and the Banajigas, who had by this time embraced the Vīra Śaiva creed, still looked upon their earlier faith with great reverence and contributed towards its prosperity in the kingdom.

Leaving these cities in the southern and western part of Karnāṭaka, we may mention one or two important centres in the Bellary and Cuddapah districts. These were Rāya-durga and Dānavulapādu. The former was a stronghold of the Mūla sangha. In A.D. 1355 a Jaina merchant named Bhogarāja constructed the image of Śāntinātha Jineśvara. He was the disciple of Māghanandī whose *guru* was Amara-kīrti of the Sārasvata *gaccha*, Balātkāra *gana*, and the Kondakundānvaya. This was in the reign of king Harīhara Rāya I²✓. The names of Candrabhūti of the Mūla *sangha*, and Candrendra, Bādayya, and Timmanṇa of the Yāpanīya *sangha*, carved on the pedestal of the Rasa Siddha images found at Rāyadurga, merely confirm the fact that

✓¹ E. C., VIII Sb. 428, p. 75

✓² 111 of 1913, Rangacharya, *Top. List*, I p. 317,

it was a centre of the Jainas¹ As regards the other locality, Dānavulapādu, which has already figured in these pages, we learn that in Śaka 1319 (A.D. 1397-8), a *nśidhi* of a merchant was constructed there, thereby showing its importance as a commercial seat of the Jainas²

The history of the spread of Jainism in the fifteenth century only confirms the statement we have made elsewhere concerning the steady popularity of that religion in Karnātaka. Well known cities like Mattāvāra, Vanavāsa, Gērasoppe, Bhārangi, Mūdubidre, Kollāpura, Bandanike, Pāvagūda and Melukōte now rose into prominence as strongholds of Jainism. Unlike most of the centres of the fourteenth century, these cities were, on the whole, destined to play a decisive part in the history of the *syād-vāda* doctrine.

The Pārśvanātha *basadi* of Mattāvāra in the Chikkamagalūr tāluka, Kadūr district, which had already come into prominence in the days of the Hoysala king Vinayāditya, continued to attract Jainas at the beginning of the fifteenth century A.D. In about A.D. 1400 the fame of Mattāvāra was noised about because of the activities of a Jain nun. She was Cataveganti of the village called Marula-Jina-Jakavehatti. In the Pārśvanātha *basadi* of Mattāvāra she performed *tapas* and died. To commemorate this event, Māra, the son of Abeya Mācāra, set up a *nśidhi*³

Vijayamangalam in the Coimbatore district which, as already noted, was associated with the memory of Pullappa, the pious younger sister of the famous Cāmunda Rāya, contained the Candranātha basadi. This temple received a gift of land from the Vijayanagara prince Harihara

1 109 of 1913, Rangacharya, *Top. List*, I p. 317

2 336 of 1909, Rangacharya, *ibid*, I p. 590

3 M. A. R. for 1932, p. 171.

Rāya, the son of king Deva Rāya I, in A D 1412¹

The well known city of Vanavāsa (Banavase) was the headquarters of a branch of the Balātkāra *gana*. It was from here that Vardhamānasvāmī, described as "the moon in causing to swell the ocean the *Tattvārtha*," and Vanavāsa-svāmī, another Jaina *guru*, hailed, as mentioned in records dated A D 1372 and 1400 respectively, cited already by us in an earlier context²

More famous than the above was the city of Gērasoppe (in the mod Honnāvara tāluka, Bombay Presidency), which played a very significant part in the history of the western part of Kārnāṭaka in the fifteenth and sixteenth century A D. The rulers of Gērasoppe were matrimonially connected with the House of Sangitapura and that of Kārkala. They as well as their citizens were responsible for raising the name of Gērasoppe in the Jaina world. Gērasoppe springs into fame in the middle of the fourteenth century due to the activities of its wealthy citizens, although as a political unit it had already made a name for itself earlier. In those ages it belonged to Tuluva, its rulers themselves being of Tuluva origin. In the Vaidhamāna *basadi* inscription of that city, it is called an ornament to the face of the Nagiri country-
Nagiradeśavemba lalana mukhakke vesedirp-i Gērasoppe.³

A prominent Jaina leader of Gērasoppe was Rāmanā. He was the son of Somana Dannāyaka and the brother of Kāmana Dannāyaka. Somana Dandanāyaka was one of the generals of the chieftain of Candāvūru, by name Basavadeva, who had become conspicuous in the history of Tuluva.⁴ Since Somana was said to have belonged to the Ksa-

✓1 596 of 1905, Rangacharya, *Top List* I p 545

2 E C II 274, 275, p 125, *op cit*

✓3 M A R for 1928, p 97

4. Read Saletore, *Ancient Kārnāṭaka*, I. p. 286.

triya *kula*, Rāmana also claimed Kṣatriya descent. The damaged record which gives us these details describes thus the citizens of Gērasoppe — *Ā Gerasoppēya mahā-jaṇamgaḷa gunagal ent-endode adarolu nānājāti paradar agranī sam-yaktvarāda-ī-Janaṇa-padeva; Jana-māṅgāśraya jalamidhi samvardhita pūrṇa-candrar mundamam krodhādhi mādud-gha-ṭerlukan-war-bittu*. And one of these Jaina citizens was Honnapa Śetti who was related to the family of Rāmana. It was this Honnapa Śetti and others, whose names are effaced in the record, who gave some grant to the Vardhamāna *basadi* of Gērasoppe.¹

Another Jaina citizen of that centre was Yōjana Śetti, whose wife was Rāmakka. This lady had built the Anan-tatiṭṭha *cutyālaya* at Gērasoppe. She is highly praised in the inscription for her virtues. She was especially known for her four kinds of gifts (*catur-vidha-dāna*). On her death in A.D. 1392 a memorial stone was set up near the Vardhamāna *basadi* at Gērasoppe.²

To this age (the latter part of the fourteenth century A.D.) we have to assign the activities of two commercial leaders of Gērasoppe—Ajana, the son of Kallappa Śreṣṭhi and of Māmāmbā, and Kallappa Śreṣṭhi, the son of Ōjana. These were the disciples of Devendia Sūri whose *guru* was Lalitakīrti Bhaṭṭāraka of the Deśiya *gana* and Ghanaśoka *bali*. Ajana and Kallappa Śetti caused an image of Mūḍejina to be made in the Nagarakēri *basadi* of that city.³

This record is undated. But we may assign it to the fourteenth century A.D. on the following grounds. Lalitakīrti, who has been mentioned here, was perhaps no other than

1 *M. A. R.* for 1928, p. 97.

2 *Ibid.*, pp. 97-98.

3 *Ibid.*, p. 95.

the *guru* of that name whom we have already placed in the fourteenth century. The name Ghanaśoka *bali* is evidently another name for the Panasōge (or Hanasōge) *bali* to which Lalukārti belonged.¹

To the latter part of the fourteenth and the beginning of the fifteenth century A.D., belong the following engravings dealing with a devout queen of Gērasoppa. She was *sāntaladevī*, the daughter of Bommana Śerti, and the queen of Haivannarasa. This ruler was the son of king Mangarāja. *Sāntaladevī* was a very pious lady who died in the orthodox manner in about A.D. 1405.

The ruler Mangarāja mentioned above is called the son-in-law of king Haivegarāja in the *jvālāmūlān* temple record of Gērasoppa. He is to be identified with Mangathūpa who married Jakkabbarasi, the daughter of Haivannarasa and Honnabbarasi, mentioned in the record standing close to Nagarakēti in Gērasoppa. This latter record dated A.D. 1421 also informs us that Mangarāja's brother-in-law Padmannarasa granted land valued at four *nomma* for the service of the god Pāśvanātha and for the repairs of the

1. Dr. Shama Sastry assigns this record to the latter part of the sixteenth century A.D., on the assumption that the names Kallappa and Ajana are identical with those found in an inscription No. 112 (*M. A. R.* for 1928, p. 102). This is inadmissible. No. 112 does not contain the names Kallappa and Ajana, but No. 105, p. 99, does. Secondly, the names Ajana and Kallappa as given in No. 107 are those of commercial magnates, while in No. 105 Kallapparasa is called the ruler of Irandur and Ajappa, king of Kuntalanādu. If these rulers were identical, one cannot understand why their status should have been omitted by the sttibes.

2. This date is based on that of the death of Mangarāja in A.D. 1408. *M. A. R.* for 1928, pp. 99-100.

basadi The gift was made for the peace of the departed queen Tungaladevī ¹

An ardent ruler of Gērasoppe in A.D. 1523 was Immadi, Deva Rāya Odeyar. He was the son of Bhairavāmbā and of the Pāndya king who is unnamed in the record. Immadi, Deva Rāya is called the popular Devabhūpa. The record makes him the ruler of the Nagiri (i.e., Gērasoppe), Haivē, Tulu, Konkana, and other kingdoms. He granted in A.D. 1523 specified lands in the village of Banduvāla for the worship and festivals of the god Candranātha in the Śankha Jina *basadi* of Lakṣmaneśvara. This charity, it may be observed, was to be carried out by the school of Candraprabhadeva of the Deśiya *gana*. The cosmopolitan nature of the people is seen in the concluding lines of the epigraph which declare that he who violated the grant was to be considered guilty of the slaughter of sages on the Ūrjanta hill, the slaughter of cows on the banks of the Ganges and the Godāvarī, and as having violated the charities carried on at Śrīparvata and Tirumale. Excepting Ūrjanta (Girnar), the other places are usually associated with the Brahmins ²

The close contact between Gērasoppe and other kingdoms seen in the above records, is further corroborated by another inscription found on the Govardhanagiri fort, and assigned to A.D. 1560. This record gives us very many details relating to the commercial magnates of Gērasoppe. The ruler mentioned in this inscription is Deva Rāya whom we identify with Immadi Deva Rāya on the following grounds. In the first place, in the Sode Jaina *matha* copper plate ins-

¹ *M A R* for 1928, pp. 94-95

² This copper-plate grant was found in the Jaina *basadi* of Sode. *M A R* for 1916, p. 69.

cription Immadi Deva Rāya is said to have ruled over the prosperous city of Ksemapura which was another name for Gērasoppe. In the Govardhanagiri record, too, he is said to be the ruler of Gērasoppe. The genealogy of the ruler as given in the Sode *matha* grant and in the Govardhanagiri inscription is identical. In the former it is said that the queen Bhairavāmbā had a brother named Sāluva Malla, that her son by the Pāndya king was Immadi Deva Rāya. In the Govardhanagiri record it is stated that king Bhairava had three younger brothers named Bhairava, Amba, and Sāluva Malla who was the greatest. Their sister, who is unnamed in the Govardhanagiri record, had a son named Deva Rāya who had a sister, the mother of Sāluva Malla (II) and of Bhairava (II) ¹. Further in both the records Sāluva Immadi Deva Rāya is said to be ruling over the Haiva, Tulu, Konkana, and other countries, the Sode *matha* grant adding the name Nagirirājya. And, finally, both are essentially Jaina records ².

The Govardhanagiri inscription is of much importance also from the point of view of the chief city itself, its rich commercial leaders, and the public charities they did in the name of the Jina *dharma*. The Jaina citizens had made

1 The descent of the rulers of the Gērasoppe, Sangītapura, and probably of Kārkala principalities, was according to the female succession (*ahya-santāna kattu*), through sister's son.

2 Perhaps it is not unlikely that the rulers of Gērasoppe, held sway over Sangītapura at this time. The similarity in their names, the Sāluva family to which they belonged, and the law of succession in the female line which governed them—all these point to it. The Gērasoppe, Kārkala, and Sangītapura rulers were dynastically connected with each other. See Rangacharya, *Top List*, II p. 852. But this point is beside our purpose.

the city of Gērasoppe prosperous and beautiful Thus is it described in the record —

On the southern bank of the great lotus the Jambū-*dvīpa* is the Bharata country, in which, on the eastern shore of the western ocean is the great Taulava country In it on the south bank of the Ambū river, shining like the Śīpundra (or central sectarian mark on the forehead of the Śrīvaiṣnavas) is Kṣemapura, like Purandara's (Indra's) city, with glittering *gopuras* (or temple towers) with fine Jina *cātīālayas*, king's palaces, abodes of *yogis*, lines of merchants' houses, with crowds of people devoted to acts of merit and liberality, groups of *gurus* and *yatis*, bands of poets, learned men, multitudes of excellent Bhavyas—what city in the world was so celebrated as Gērasoppe ?

The great city of Gērasoppe had reason to be proud of its kings and commercial leaders The king Immadi Deva Rāya was “a master of all royal wisdom”, and “skilled in the seven kinds of strategems” This description of the Gērasoppe ruler enables us to identify him with king Sāluva Deva Rāya, who is mentioned in the Kannada-Sanskrit record on the base of the Śānti Jina image, now deposited in the Madras Museum, as a great lover of *sāhitya* The image of Śānti Jina, we may note by the way, was set up by him ¹

Sāluva Immadi Dēva Rāya was proud of his great commercial magnate Ambavana Śreṣṭhi In the long genealogical account of this important person, these following facts seem to be noteworthy—That Ambavana Śreṣṭhi's ancestors traced their descent from a general who was in the service of the Candāvūru king Kāma Deva, by name Kāmeya Dannāyaka, that one of Ambavana's ancestors named

1. 526 of 1913, Rangacharya, *Top List*, II p 987,

Yojana Śreṣṭhi (I) built the Anantanātha *cattyālaya* at Gērasoppe, while another Narasana Nāyaka constructed the Fārśvanātheśvara *basadi* at Māgōdu, that another person called Mābu Gauda built a *cattyālaya* at Bankanabalilu, that Yojana Śreṣṭhi (II) built a two-storeyed *cattyālaya* of Nemiśvara and Gummatanātha in Gērasoppe, and that another relative of theirs, the celebrated Kañcadhikāri, the chief of the Śettis of Bhaṭṭakala, built a *cattyālaya* in a place the name of which is effaced in the record

Ambavana Śreṣṭhi who is called a royal *śreṣṭhi* in the record, was the son of Nāgappa Śreṣṭhi (II). He was matrimonially connected with Yojana Śreṣṭhi (II) mentioned above. His wife was Devarasī. In connection with these two we have a typical instance of how citizens constructed public buildings in those days. These two—Ambavana Śreṣṭhi and his wife, one day came to the Nemi Jina *cattyālaya* at Gērasoppe, and heard with reverence the *dharma* from Abhinava Samantabhadramuni. They then decided to acquire merit by constructing a *mānastambha* in front of the Nemiśvara *basadi* built by their grandfather Yojana Śreṣṭhi. Then going home, with the approval of their brothers Kotana Śeṭṭi and Malli Śeṭṭi, and their other relatives, they made known their intention as to this work of merit to their ruler Deva Bhūpa. And with the approval of the king and that of the *saṅghas* (which are unfortunately not named), on a propitious day they carried out their promise and had a pillar of bell-metal made. Meanwhile, to Devarasī twin daughters, Padmarasī and Devarasī, were born, and taking that as an auspicious omen, they had the bell-metal pillar which had been made, set up in front of the *cattyālaya*. And upon the pillar they fixed a golden *kalaśa* of the same height as that of the twins, Padmarasī and Devarasī. The *mānastambha*

thus created is highly praised in the record as a mast to the great ship the *dharma*, and a rod for the umbrella the pure *dharma*. It was constructed on the instruction of Abhinava Samantabhadramuni¹

Great credit must be given to the endeavours of Ambavana Śreṣṭhi and the other commercial leaders, who tried to stabilize the prestige of the Jina *dharma* in this age. We can only imagine that there must have been keen rivalry between these patrons of Jainism and the champions of Vairavism like Gīriyana Śetti and Vaduga Tammappa Senabova, who in A.D. 1562 and A.D. 1598 respectively had constructed the Hanumanteśvara and Tiruvangalanātha temples, the former on Govardhanagiri itself and the latter in Gērasoppe. These two Hindu leaders lived in the reign of the next Gērasoppe ruler the queen Sāluva Cenna Bhairādevī-yamma, who is called in one of the records a *Mahāmandaleśvara*, and who permitted the Tiruvangalanātha temple to be built in her name²

That the Jaina magnates of Gērasoppe were very influential in the middle of the sixteenth century, can be determined from the reference made to their generosity in the inscriptions at Śravana Belgola. Indeed, this contact between Gērasoppe and Śravana Belgola seems to have been established in early days as well. For instance, in about A.D. 1412 Gummatana, the disciple of Hīriya Ayya of Gērasoppe, paid a visit to Gummatanātha at Śravana Belgola, and repaired the stone work of the Cikka *basti* or the smaller hill, the three *bastis*, at the north gate, and the Mangāyī *basti*—in all five *bastis*, and made a gift of food to one group which

1 E C VIII Sa 55, pp 100-102

2 *Ibid.*, Sa 57, p 102, M A R for 1928, pp 102, 108.

is not named in the inscription ¹

In AD 1539 four incidents of a similar nature relating to the citizens of Gērasoppe and Śravana Belgola are narrated in stone inscriptions found in the latter centre. All these refer to the settlement of a legal dispute between the citizens of the two places. Thus, in that year Cavuḍi Śetti of Gērasoppe having caused the mortgage on the land of Kambhayya, the son of Aganī Bommayya, to be released, the latter caused certain permanent charities to be endowed in front of the Tyāgada Brahmā temple at Śravana Belgola. In the same year Cikkana, the son of Dodda Devappa, gave a *dharma sādhana* (charity deed) to Cavuḍi Śetti of Gērasoppe. This was because the latter had relieved the former of his financial difficulty. Cikkana promised to carry on permanently the gift of food to one group at Śravana Belgola. Further, Bommana, the son of Kavi, gave a charity deed to Cavuḍi Śetti for the same purpose but with the stipulation that Bommana would carry on the gift of food to one group only for six months. And the flower-seller Cennayya also gave to Cavuḍi Śetti a similar pledge which is however effaced ²

Is the mention of these legal deeds in Śravana Belgola, pertaining to a wealthy citizen of Gērasoppe, merely accidental? We think not. There must have been a cause of great rejoicing on the part of the citizens of Gērasoppe which prompted them to show particular favour to the people of Śravana Belgola. We have to find out what was that cause of rejoicing. It could only have been that relating to such a function like the anointing ceremony of the god Gummatanatha at Śravana Belgola. An event of this

1 *E C II* 342, p 145

2, *Ibid.*, 224, 227, p 96

type actually took place about this time, and its credit goes to the Gērasoppe ruler Sāluva Inmadi Deva Rāya. The Govardhanagiri record cited above tells us that by king Deva Rāya, lord of Ksemapura, was performed in the Kali *yuga*, what had been done by the great Indra, the world-astounding head-anointing ceremony of Gummatādhīśa, in the same manner as if it were his birth-anointing¹. We have no direct information as to the exact date of the performance of this ceremony in the Govardhanagiri record. But on the basis of the four cases of mortgage deeds by Cavuḍi Śetti of Gērasoppe, we may safely infer that the head-anointing ceremony of Gummatanātha by king Deva Rāya took place in A.D. 1539 which certainly falls within his reign. To express his joy at such an event of universal importance, Cavuḍi Śetti may have released the mortgage deeds of his debtors in Śravana Belgola.

The Jaina *gurus* of Gērasoppe, it may not be out of place to note here, wielded considerable influence in this age. Their relationship with the well known pontifical seats of Tuluva will be pointed out later on. For the present we may note that in A.D. 1583 they were reckoned to be rather wealthy too. This may account for the fact that Virasenadeva, the disciple of Gunabhadradeva of Gērasoppe, purchased wet land of the sowing capacity of nine *khandugas* from the Dānivāsa chief Cennavīra Odeya, for a sum of thirty-two *varāhas*. Two years later (A.D. 1585) the same Jaina priest Virasena bought for thirty *varāhas* another plot of land situated in Īcaladāla also from the same chief. And in A.D. 1585 once again Virasena purchased from the same Dānivāsa chief specified wet land for forty *varāhas*². The reason why these

1 E C VIII Sa 55, p. 101

2 M A R for 1931, pp. 106-112. See E C VI Kp. 21-24, pp. 79 for an incomplete account of some of these transactions.

monetary transactions were made is not apparent

We may now continue to narrate a few details about the other Jaina centres in the fifteenth century A.D. Bhārangi was one of them. Like Kuppatur and Gerasoppe, this city owed its greatness to the industrial activities of "wise Bhavyas, learned men, just men, and wealthy men, so that it seemed to be the abode of the goddess of fortune." It was one of the foremost cities of Nāgarakhanda, and it boasted of the great temple Pārśva Jineśa. The Vijayanagara official placed over this city was Gopa Gauda, whose father was Bulla Gauda. The *guru* of the latter was Abhayacandra Siddhāntadeva who is called in the record *rāyarājaguru-mandalācārya, mahāvādīvadīśvara, rāyavādīptāmaha*, and one who was fully versed in *Siddhānta*. "His mind was bent on shutting up the Bauddha speakers. Having overcome the Sāṅkhyas, the Yaugas, the Cārvākas, the Bauddhas, the Bhāttas, and the Prābhākas, what other speakers can withstand him?" asks the scribe of the record.

But he was not the *guru* of Gopana Gauda whose spiritual teachers were Panditācārya and Śrutamunipa. The work these two Jaina *gurus* did is given in the epigraph thus—"One (Panditācārya) to turn Gopana from evil ways, and the other (Śrutamuni) to lead him into good ways." Having enjoyed all the good of this world, and desiring the good of the next, Gopana died by the rite of *samādhi* in A.D. 1415¹

Prabhu Gopana's laudable example was followed by his son Bulla (II). The *guru* of this official was Abhayacandra, who was the disciple of Devacandramuni whose *guru* was Śrutamuni mentioned above. From this record we learn that the spiritual adviser of Bhārangi belonged to the Mūla *saṅgha*, Nandi *gana*, Pustaka *gaccha*, and Deśiya *gana*. Bullappa

(II) made gifts of land and constructed ponds (*dīrghikā*) Having realized that his end was approaching, he performed all the appointed ceremonies relating to the *pañcaparamēsthis*, and beginning with the prayer of 35 syllables, he came down to 16, then to 6, to 5, to 4, to 2, and stopped at 1, when merely moving his tongue, he went to *svarga* ¹

Two villages Saragūru and Varakōdu in the Mysore district became rather noteworthy in the first quarter of the fifteenth century A D Saragūru possessed the Pañcabasadi about which we have no details But we suppose that that *basadi* was under the Bayinād chief Masanahallī Kampana Gauda This chief was a *Mahāprabhu*, and he granted in A D 1424 the village of Tōtahallī, along with many specified taxes, for the decorations of Gummatanāthasvāmī of Belgola ² The inscriptions of Varakōdu dated A D 1425 and A D 1431, are interesting in the sense that they deal with the performance of a *vrata* called Ananta *nompī* by the Jainas of that place ³

Morasunāḍu A D 1426 contained the Cokkamayya *Jinālaya* for which the ruler of that *nād* Kariyappa Daṇḍanāvaka granted lands which are effaced in the record But we know from it that that official was the disciple of Śubhacandra Siddhānta of the Pustaka *gaccha* ⁴

Infinitely greater in importance than the above seats of Jainism was Mūḍubidre, one of the cities of Tuḷuva We have elsewhere traced the advent of Jainism into this city in the reign of the Hoysala king Ballāla Deva I (A D.

1 E C VIII, Sb 330, text, ll. 25-28, p 156

2 *Ibid*, IV Hg 1, p 65 °

3 M A R for 1920, p 32

4. E. C IX, Bn. 82, p 17.

1100-A D-1106) ¹ In the thirteenth century A D Mūdubdre possessed the Pārśvanātha *basadi* which received royal patronage from the Ālupa kings of Tuluva ² But it is only in the fifteenth century that it sprang into fame in the times of the Vijayanagara monarchs A stone inscription dated Śaka 1351 (A D 1429) of the reign of the Emperor Deva Rāya II relates that Venupura, (i.e., Mūdubdre) was a city distinguished for its Bhavyas, who followed the right path, who gladly performed deeds of virtue, and who were eager to hear stories relating to the Jina *dharma* The local ruler Bhairarasa, who was matrimonially connected with the kings who ruled over the Gērasoppe-Nagiri kingdom, made at the instance of his *guru* Virasenamuni certain specified offerings in the Candra Jina *mandira* at Mūdubdre ³ In A D 1451-2 a *mukha-mantapa* called Bhairādevī *mantapa* was built to the Hosa *basti* during the reign of the Vijayanagara Emperor Mallikārjuna Immadi Deva Rāya (A D 1446-A D 1467), when the viceroy over the Bārakūru-rājya was Gopana Odeyar ⁴ And the same *basadi* received a grant of land from the viceroy Viṭṭharasa Odeyar during the reign of the Emperor Virūpākṣa in A D 1472-3 ⁵

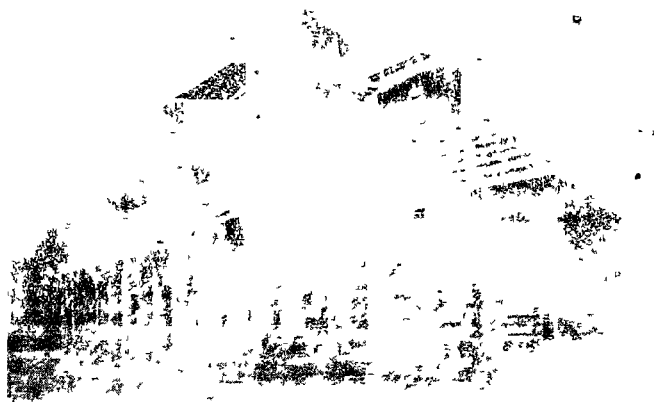
1 Saletore, *Ancient Karnāṭaka*, I, pp 410-411 Mr V Lokanatha Sāstri of Mūdubdre in his book *Mūdubdreya carite* (p 20, Mangalore, 1937) says that the date of the construction of the image of Pārśvanātha is given in an inscription on its base, as Śaka 636 (A D 714) I do not know how far this is accurate information This date, if true, violates all contemporary history of Jainism not only in Tuluva but in Karnāṭaka as well

2 Saletore, *ibid.*, p 413

3 33 of 1901, S I I, VII, pp 94-98

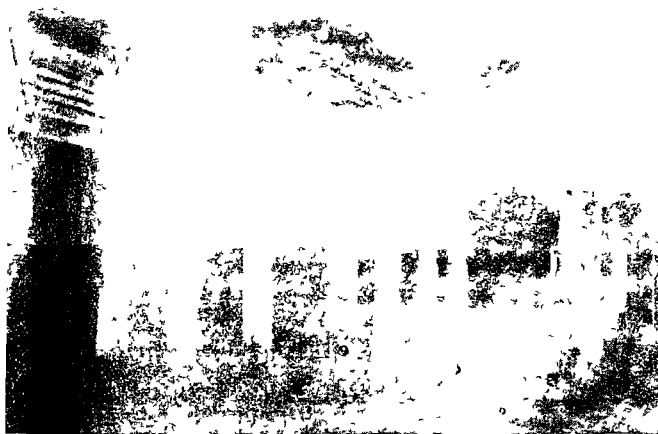
4 29 of 1901

5 30 of 1901, for a detailed account of Mūdubdre, read Hultzsch, *Ep. Rep S Circle for 1901*, p. 3 seq.



By Courtesy I. G. S.]

Hosabalu at M



By Courtesy I. G. S.]

Caturmukhabasti at Kārkala (p 363)

Mūdubidī to-day contains a fast dwindling Jaina population, but it is still held in the highest veneration by the Jaina world. It is called Jaina Kāśī, and has the other names of Venupura (or Vamśapura) and Vratapura. There are in all eighteen *basadis* in this small town, and among them the most famous is the *Guru basadi*. This *basadi* is reputed to possess the famous manuscripts called *Dhavalā*, *Mahā-dhavalā* and *Jayadhavalā*. It is for this reason also called the *Siddhānta basadi*¹. The *Hosa basadi* referred to above is also known as the *Tibhuvantīlakacūdāmanī basadi*, and because of its 1,000 pillars and other architectural attractions, still continues to draw lovers of art.²

Another centre of Jainism in Tuluva was Basarūru. The *Ṣettis*, or heads of the commercial guilds, of Basarūru in Śaka 1353 (A.D. 1421-2), during the reign of the Emperor Deva Rāya II, gave specified gifts in kind for the Jaina *basadi* of that town.³ This *basadi* was probably dedicated to Candranātha. For during the reign of the same monarch a money gift of twenty-four *gadyānas* was made to it.⁴

Turning from the province of Tuluva to the northern parts of Karnātaka, we find that Kolhāpur (Kollāpura) owed its greatness to the renowned *guru* Māghanandī. We have already seen that Kollāpura had become well known in the twelfth and thirteenth century A.D. It continued to be a great seat of Jainism in the middle of the fifteenth century A.D. In about A.D. 1440 the *guru* of that centre was

1 Buchanan noted it. *A Journey through Madras*, etc., II p. 254.

2 Cf. B. Nemiraja Heggarde, *Tulunādina basadigalu*, p. 3 (Manglore, 1925), Lokanatha Sastri, *op cit*, pp. 20-21.

3 Rangacharya, *Top List*, II, p. 850.

4 *Ibid.*

Jinasena Bhaṭṭāraka Paṭṭācārya Along with the people of that city and his *sangha*, he went to Śravana Belgola in that year ¹

The hill called Nidugallu in the Pāvagūda tāluka, Mysore State, once contained a *basadi*. Here in A.D. 1232 Nemi Pandita's son (unnamed) had received the land belonging to it ². This locality continued to be dear to the Jainas, in spite of the fact that the land around the *basadi* had passed into the hands of the Hindus in the middle of the fifteenth century. This is proved by the fact that in about A.D. 1450 the hill is called the *gudda* which belonged to Vṛsabhāsena Bhaṭṭāraka of the Mūla *sangha*. One of his lay disciples called Candavve, the wife of the Vaiśya Bimi Śetti, died there, and a *nisāhi* was set up to commemorate the event ³.

Towards the last quarter of the fifteenth century A.D., we find Iduvanī, Huligele, Vogeyakere, Hole Narasipura, and even Melukōte figuring as prominent Jaina centres. That Iduvanī (or Iduganī) owed its *cātīyālayas* to the piety of its local ruler is clear from a record dated A.D. 1472 which informs us that Pārīśva Gauda, who was devoted to the four kinds of gifts, had the Pārśvanātha *basadi* constructed in that city. And his lord the *Mahāprabhu* Bhairana Nāyaka granted various lands for the daily worship and the many kinds of worship (named) of the god. And Pārīśva Gauda and other Gaudas made suitable grants for the same purpose ⁴.

Like Pārīśva Gauda was Padumana Śetti who, during the

1 *E. C. II* 496, p. 134

2 *Ibid.*, XII Pg. 51, p. 124

3 *Ibid.*, Pg. 56, p. 126. See also Pg. 55 dated A.D. 1487 to note the Śaivite temple on the hill.

4 *Ibid.*, VIII Sa. 60, p. 103.

rule of king Indagajasa Odeyar of the Sāluva family, constructed the *cutyālaya* of Pārśvatīrtheśvara at Vogeyakere And by means of a *dharma-śāsana-patra* gave munificent endowments for the *basadi* ¹

Hole Narasīpura in A D 1490 was a Jaina locality Two images in marble of Candraprabha and Pārśvanātha were presented in that year to the temple by a disciple of Bhattāraka Jinasatvadeva of the Mūla *sangha* ²

More interesting than the above is the information relating to the Vaisnava centre Mēlukōte where had lived the great Rāmānujācārya In a record dated A D 1471 this centre is called the earthly Vaikuntha, the Vardhamānaksetra, the eight-fold residence of Nārāyanaparvata, and the Yatigiristhāna The epithet Vardhamāna ksetra applied to this place undoubtedly proves that Mēlukōte was once reckoned to be a place of pilgrimage by the Jainas ³ But like many other strongholds of Jainism, Mēlukōte must have passed into the custody of the Hindus, on the decline of the Jina *dharma* in it

In the sixteenth century A D there seems to have been no extension of Jaina influence anywhere in southern or western India The two most important sects of Hinduism—Śaivism and Vaisnavism, especially the latter,—had so completely regained their ascendancy that any substantial recovery of Jainism was well nigh impossible in the Vijayanagara Empire Nevertheless it is interesting to observe that in this century which produced Kṛṣṇa Deva Rāya the Great, the greatest champion of Hinduism, was also born the most remarkable leader of the Jainas, Vādī Vidyānanda In addi-

1 E C VIII, Sa 163, p 124

2 M A R for 1913-14, p 50

3 E C IV Intr p 24, Ng 78, p 133.

tion to the well known city from which this celebrated Jaina teacher hailed, there were others which we may now describe in chronological order

Towards the beginning of the sixteenth century three places continued to be Jaina centres—Kopana, Narasimharājapura, and Śringerī. Kopana had, as we have already seen, won for itself a name as the *mahāvīrtha* of the Jainas. It continued to be a commercial town of some standing. This is gathered from the fact that commercial leaders named Gummata Śetti, Danada Śetti, and a third one whose name is effaced in the record, went on a visit from Kopana to Śravana Belgola in about A.D. 1536.¹

Of the other centres, there is every reason to believe that Śringerī was a more ancient Jaina stronghold than Narasimharājapura. The history of the latter place dates back to the beginning of the fourteenth century A.D. We gather this from an epigraph on the image of Śāntinātha in the Śāntinātha *basadi* in that place, assigned to A.D. 1300. This image was caused to be made by Candiyakka, the lay disciple of Caḡiyabbegantī of Uddhare.² Narasimharājapura was a prosperous Jaina centre at the beginning of the sixteenth century. Two inscriptions on the pedestal of the Caturvīṃśatī Tīrthankara and the Ananta Tīrthankara images in the Candranātha *basadi* at the same place, contain the following information—That Doddana Śetti, the son of Bōgāra Devī Śetti, had the former image presented to the Candranātha *basadi* at Narasimharājapura, while Gummana Śetti, the son of Nemi Śetti, had the latter image presented to the *basadi* at Singanagadde which lies to the west of Narasimharājapura.

1 E. C. II, 191, p. 91

2 M. A. R. for 1916, p. 84

Both the inscriptions have been assigned to A D 1500¹ We may note here by the way that the fine image of Candraprabha in the Candranātha *basadi*, about two and a half feet high, representing a seated boy of about eight years, and made of white marble, as Dr Krishna relates, is said to have been found near Tadasa, four miles away, in the Bhadrā, and brought to the *basadi* for worship The image is said to bear even now the marks of having been in water for a long time²

But the *basadis* in the renowned Advaita centre of Śringerī were, as we have already seen in the previous pages, of an earlier date At least we know that the Pārśvanātha *basadi* of Śringerī certainly existed in Śringerī in the twelfth century A D The fact that this *basadi* is in the centre of the Śringerī town,³ suggests that the Jaina influence in this stronghold of Advaitism must have been rather powerful in the early days In the first quarter of the sixteenth century, Śringerī continued to attract devout Jaina pilgrims to it In A D 1523 Devana Śetti (descent stated) presented an image of Anant-nātha to the Pārśvanātha *basadi* of Śringerī And in the same year Bommara Śetti (descent stated) presented an image of Candranātha to the same *basadi*⁴

Maddagiri had a *basadi* in about A D 1531 It received specified land from Govi Dānimayya's wife Jayama Nothing more can be made about this *basadi* excepting the fact that

1 *M A R for 1916*, p 84

2 *Ibid for 1931*, p 12 Dr Krishna also relates that a group of Jaina buildings near the Jvālāmālīnī temple to the south-west of Narasimharājapura, are almost entirely of wood and earth *Ibid*

3 *Ibid for 1931*, p 15

4 *Ibid for 1933*, p 124 The late Mr Narasimhacarya assigned this record to A D 1583, *Ibid for 1916*, p 84.

the damaged record gives the name of the *guru* as Mallināthadeva ¹

From another damaged record dated A D 1533-4, evidently of the reign of the Emperor Acyuta Deva Rāya, we gather that Jinendramangalam *ahas* Kuruvadimidi in Muttūrukurram and Añjukottai in the same Kurram were Jaina centres. The inscription containing these details was found in front of the Jaina Malavanātha temple at Hanumantagudi, Tiruvādāni tāluka, Rāmnād district ²

But these centres in the Tamil land were not in such a thriving condition as those in Karnātaka. The *basadi* of Kurugodu, for instance, received a gift of land from Rāma Rājayya, the elder brother of Lingarājayya, and the grandson of Rāma Rāja Odeyar. This was made for the merit of his father Mallarāja Odeyar during the reign of the Emperor Sadāsiva Rāya ³

Panditayya, the son of the chief of Brahmans Cīkamayya, and a disciple of Cārukīrti Panditadeva, caused in A D 1585 the images of Ādiśvara, Śāntīśvara, and Candranātha to be set up in the Ādinātha *basadi* at Cikka Hanasōge, ⁴ thereby showing that Cikka Hanasōge was still reckoned as a Jaina centre in the last quarter of the sixteenth century A D ⁵

But more prominent than any of the strongholds in the northern parts of Karnātaka were those in Tuluva to which we must now revert. In addition to the important cities

1 E C XII S1 14, p 105

2 408 of 1907, Rangacharya, *Top List*, II, p 1196

3 63 of 1904, Rangacharya, *ibid*, I, p 269

4 M A R for 1913-14, pp 50-51

5 See also 59 of 1896, for a gift of land at the request of two Jaina priests Guru Vira Paṇḍita and Kamalavāhana Paṇḍita. This was in A D 1517. Was Nagarcoil in the south in any way connected with Jainism?

like Sangītapura, Mūdubidre, and Gēiasoppe which we have already described, there were many smaller places of the Jainas in Tuluva, as, for instance, Bārakūru, Mūlkī, Pada-Panambūru, Hattiangadī and Kāpu. The Ādī Parameśvara *basadī* of Bārakūru, which city was one of the capitals of Tuluva, received material aid from the Śāntara king Bhairava in A D 1408¹. To the same *basadī* Cārukīrti Pāṇḍitadeva made a grant in A D 1499-1500². The *basadīs* at Mūlkī and Pada-Panambūru in the Mangalore tāluḳa, were not of much consequence. The Bailangadī *basadī* at the latter place seems to have received a gift from a nobleman in A D 1542-3³. The *basadī* of Lokanātheśvara at Haṭṭiangadī, however, was more important. It received a grant from a Vijayanagara viceroy in the last quarter of the sixteenth century A D⁴. It is not improbable that the locality around Hattiangadī was of some antiquity⁵.

Perhaps equally important as Hattiangadī was Kāpu in the Udipi tāluḳa. This little town was the seat of a petty chieftain who had the title of *Heggade*. In A D 1556 Madda Heggade of the Pāṅgāla lineage was a staunch upholder of the Jina *dharma*. It was he who gave in that year the village of Mallāru to Devacandradeva, the disciple of Munīcandradeva whose *guru* was Abhinavavādikīrtideva of the Kīānūr *gana*. This gift was made for the offerings of Jinapa Dharmanātha (the fifteenth Tīrthankara) of Kāpu. What strikes us is not so much the patronage which the petty ruler of Kāpu gave to the *basadī* of Jinapa Dharmanātha, as the manner in which he associated his own

1-2 Saletore, *Ancient Kṛgnātāka*, I, p. 415.

3 82-84 of 1901.

4 Rangacharya, *Top. List*, II, p. 851.

5 Saletore, *ibid.*, I, pp. 405-406.

little town with the great Jaina centre of Belgola, Kopana, and Ūrjantagiri. This is revealed in the concluding lines of the grant which contain the imprecation that any Jaina who violated the charity would incur the sin of breaking the images of Gummātanātha of Belgola, Candranātha of Kopana, and Nemīśvara of Ūrjantagiri, and other Jaina images. The definite reference to three well known centres—Kopana, Belgola, and Ujjantagiri—suggests that the people of Kāpu were very well acquainted with those places of pilgrimage. While the concluding lines of the same grant which relate that if the violator was a Śaiva, he would incur the sin of breaking a crore of *lingas* at Parvata, Gokarna, and elsewhere, and if a Vaiṣṇava, of breaking as many images at Tūmale and other Vaiṣṇava holy places, show that the chieftain of Kāpu was prepared to appeal to the better instincts of his non-Jaina subjects who might be inclined to harm his charity.¹

Next to Mūdubidre the most important Jaina centre in Tuluva was Kārkala. The history of this principality of Kārkala is interwoven with that of the Śāntaras of Pattī Pombuccapura on the Ghats. The first prominent figure in the Śāntara House was Jinadatta, who, as we have already noted above, is reputed to have brought with him the image of the Jaina goddess Padmāvatī.² Jinadatta Rāya founded the Śāntara kingdom in the ninth century A.D. with Pattī Pombuccapura as his capital, and he moved down in the same century to Kalaśa (in the Mūdgere tāluka) in the south after extending his kingdom. Here at Kalaśa the Śāntara rulers gave expression to their tolerant

1 *EI* XX, pp 95-97

2 Rice, *My & Coorg*, p 138

3 Salefore, *Ancient Karnatāka*, I pp 224-225, 225, n. (1).

views This is seen, for instance, from a record dated A D 1277 of the time of the senior crowned queen Kālala Mahādevī, when on the great days of the gods Kalaśanātha and Jineśvara, a citizen named Mādhava, the son of Kāla Śetti, made a specified grant of rice and land to the gods¹

The Śāntaras moved their capital from Kalaśa still further down to Kārkala somewhere at the beginning of the fourteenth century A D One of the chiefs who materially contributed to the spread of Jainism in this age in Tuluva was Lokanātharasa He was the disciple of Cārukīrti Panditadeva, who had, among other titles that of *Ballālarāya-cittacamatkāra* During the régime of Lokanātharasa in Śaka 1256 (A D 1334), his elder sisters Bommaladevī and Somaladevī, along with some prominent State officials among whom figured Allappa Adhikāri, gave specified grants to the *basadi* of Śāntinātha at Kārkala which had been built by Kumudacandra Bhattarakadeva, the chief disciple of Bhānukīrti Maladhārīdeva of the Mūla *sangha* and the Krānūr *gana* Since Lokanātharasa bears the *brudās* of *saṃastabhuvanāśraya*, *śrī-prthvivallabha*, and *mahārājādhirāja*, which were usually assumed only by independent monarchs, we are to suppose that he exercised some independent sway in the Kārkala region in the middle of the fourteenth century A D²

Sometime after him the Kārkala rulers came gradually under the influence of the Lingāyat faith³ But they continued to be warm supporters of the Jina *dharma* We prove this from records ranging from the middle of the fif-

1 *EC VI Mg* 67, p 72

2 *71 of 1901, SII*, VII, 247, pp 124-125

3 See *EC VI Mg* 39-42, 50, 54, 60, pp 68-70 for examples to prove that the Bhairava rulers of Kārkala were Śaivas

teenth to the end of the sixteenth century A D The credit of turning the mind of the Kārkala rulers to the *syād vāda* doctrine goes to the Jaina *gurus* of Hanasōge It was at the instance of Lalitakīrti Maladhārīdeva Bhattāraka of Hanasōge that king Vīra Pāndya, the son of Bhairavendra, caused to be constructed and set up the colossal image of Gomata at Kārkala, to which reference has already been made, on Wednesday the 13th A D 1432¹ Probably it is the same *guru* who is mentioned in another inscription dated Śaka 1379 (A D 1457-8) which records a gift of paddy to the Hire Nemīśvara *basadi* at Hirīangadi, one of the suburbs of Kārkala In this record Lalitakīrti is said to have belonged to the Kālorgana² The same *guru* was likewise responsible for the munificence of the merchants of Hirīangadi, who in A D 1475-76 built a *mukha-mantapa* to the Tirthankara *basadi* of that place³

We may recount here the patronage given to Jainism by the queen Kālala Devī in A D 1530 mentioned in connection with the activities of women in Karnātaka⁴

But much of the importance of Kārkala was due not only to the patronage of its rulers but to the large-heartedness of its citizens as well In Śaka 1501 (A D 1579) some Śrāvakas of Kārkala gave as a gift money for the study of the scriptures in the Ammanavara *basadi* at Hirīangadi Lalitakīrti Bhattāraka is said to have been the *vicāra-kartā* (superintendent) of the charities⁵ This *guru* could not have been

1 I A, XXIII, p 119, E C I, p 19 (rev ed) E I, VII, pp 109, seq, 63 & 64 of 1901

2 70 of 1901

3 66 of 1901

4 E C, VI Kp 47, op cit.

5 67 of 1901

the one mentioned above, but probably one of the pontiffs at Kārkala itself who bore the title of Lalitakīrti

The construction of the well known Caturmukha *basadi* at Kārkala was the work of the ruler Immadi Bhairavendia Odeyar, who called himself the ruler of Pattī Pombuccapura. This *basadi* was completed on Wednesday the 16th March A D 1586¹. It cannot be made out whether he is the same Bhairarasa Odeyar who is mentioned in a damaged record dated only in the cyclic year Vilambī, and found in the Hire Nemiśvara *basadi* at Hirīangadī². But he is evidently the same ruler who in A D 1598 granted specified lands for the god Pārśvanātha of the Sādhana *cātyālaya* at Koppa. This god had been set up by a citizen named Pāndya Nāyaka, who had himself granted some lands to provide for the offerings of the god³.

With the seventeenth century A D, however, we move along the downward career of the Vijayanagara Empire. In a sense this age is also one of comparative insignificance in the history of Jainism in southern India. However, the *anekāntamata* had taken deep roots in Tuluva. That is the reason why we see Vēnūru, a little village in the Kārkala tāluka, figuring as the headquarters of a line of petty chiefs and at the same time as the seat of Jainism. It was here at Vēnūru that, as mentioned by us above, a gigantic image of Gomata was set up in A D 1604 at the orders of Timmarāja, the brother of a ruler called Pāndya of the family of Cāmunda Rāya, on the advice of Cārukīrti Pandita of Belgoīa⁴. Thus did the distant province of Tuluva vindic-

1 62 of 1901, E I VIII, pp 122-138

2 69 of 1901

3 E C VI, Kp 50, p 86

4 E I VIII, pp 109-113, E C I, pp 19-20, (rev ed), Rice, My & Coorg, p 141

sate her honour in the Jaina world by possessing two out of the three famous colossi of Gomata ¹

Reverting to Karnātaka proper we find that Mēlige was of some consequence to the Jainas in the first quarter of the seventeenth century A D Mēlige was in the Kōdurpāl in the Āvanyadeśa over which the Vijayanagara viceroy Bommana Heggade ruled in A D 1610, in the reign of the Emperor Venkatapati Deva In this city of Mēlige was the royal Śresthī Vardhamāna whose son Bommana Śresthī erected the Ananta Jina temple, probably at the instance of his *guru* Viśalakīrti Bhattāraka, whose *guru* was Devendra Bhattāraka of the Balātkāra *gana* ²

An interesting fact in the history of Jainism in the seventeenth century A D is that connected with the famous Hindu centre of Bēlūr This city which has become celebrated in the history of Indian architecture as the home of some of the most beautiful Hindu temples in the country, seems to have been dear also to the Jainas When exactly it was turned into a centre of the *anekāntamata* is not known But there is every reason to believe that from the beginning of the fourteenth till the middle of the seventeenth century A D, Bēlūr protected the interests of the Jina *dharma* It boasted of the Pārśvanātha, Ādinātheśvara, and Śāntinātheśvara

1 Tuluva to-day possesses about 180 *basadis* out of which Mūdubidre and Kārkala claim 18 each, Banṭavāla 3, Hāduhalli (Sangitapura) 9, Gērasoppe 4, Venūru 8, Mūlki-Hosangaḍi 8, and other places 101, excluding the 11 recently constructed *basadis* 18 *basadis* have fallen completely in ruins These are the *basadis* at Nerambadi Holc, Mogaru, Deśil, Sīrāḍi, Yenugallu, Kannarpādi, Pañja, Cekkangaḍi, Bandāḍi, Kombāru, Nandāvāra, Uccila, Ullāla, and Mūlki-Hosangaḍi Nemirāja Heggade, *op cit*, p 3

2 E C VIII Tl 166, p 196, 197

basadis which have yielded interesting epigraphs relating to the Jaina *gurus* of the first quarter of the fourteenth century A D ¹ Bēlūr was the head quarters of the Inguleśvara *balī* and the *Śrī samudāya* attached to the Mūla *sangha* and the Dēśiya *gana* ² How influential the Jaina Śettis, or commercial leaders of Bēlūr were has already been seen while describing the admirable manner in which the grave dispute between the Lingāyats and the Jainas was settled in A D 1638, during the régime of Venkatādrī Nāyaka of Bēlūr.

Towards the close of the Vijayanagara age, we have a Jaina priest called Laksmīsenā Bhattāraka, who styled himself the Lord of the spiritual thrones of Dillī, Kollāpura, Jaina Kāśī, and Penugonda. It was a lay disciple of this *guru* by name Sakkaṛe Śetti, who had the Vimalanātha *cātīyālaya* at Nāgamangala constructed in A D 1680 ⁴ How far the claims put forward by the scribe on behalf of Laksmīsenā Bhattāraka as regards the lordship of the spiritual thrones of the places mentioned above, are valid, cannot be determined at present. But Penugonda was, indeed, a Jaina centre. Here was the Pārśvanātha *basadi*. Near about it is a *nīśidhi* of Nāgayya, the disciple of Jinabhūsana Bhattāraka ⁵ We shall prove in the next chapter that Penugonda had further claims to be called a home of the Jainas.

1 See above Chapter VI Popular Support

2 E C V Bl 134, op cit

3 *Ibid*, Bl 128, op cit

4 *Ibid*, IV Ng 43, p. 125

5 345 of 1901

CHAPTER XII

JAINA CELEBRITIES IN THE VIJAYANAGARA EMPIRE

Features of Jaina architecture—Jaina contribution to Sanskrit, Prakrit, and Kannaḍa literature—Examples of Jaina writers ranging from the early fourteenth till the middle of the seventeenth century

WIDESPREAD as the domicile of Jainism certainly was in the Vijayanagara Empire, it must be admitted that so far as political power was concerned, the *anekāntamata* had judiciously given the place of prominence to the Hindu *dharma*. And while the Hindu *dharma* under Vijayanagara succeeded for nearly three centuries in upholding its prestige and the honour of the land, Jainism had retired into the background to devote itself exclusively for the cause of Peace and Learning. Its success was ensured in this field. For more than any other faith, Jainism was essentially a religion which had advocated Peace. And in the Tamil land, the Āndhradeśa, and Karnāṭaka it had for centuries, as we have already seen, carefully created and fostered literature, arts, and science. The fact that its leaders had occasionally rejuvenated political life was incidental, their primary concern lay in advancing the cause of Peace and Knowledge, while that of their lay disciples, in giving a practical expression to the Jaina ideal of human brotherhood in the shape

of the four well known gifts of food, shelter medicine, and learning

But it should not be understood by this that Jainism contributed nothing for the material welfare of the country. In addition to the kingdoms it had founded or helped to stabilize, it had substantially added to the commercial development of the land. We may remember here the fact that the famous trading classes of Karnāṭaka, the Vīra Banajigas, before and even after their conversion into the Vīra Śaiva faith, were responsible for the prosperous condition of the many cities of the Vijayanagara Empire. And during the early period of Vijayanagara expansion, it was the Jaina generals like Irugappa who had helped the Hindu cause in southern India. An equally substantial part of the work of the Jainas was that concerning arts, literature, and medicine in the respective fields of which they have left evidence of their sincere desire to promote Knowledge and the welfare of humanity.

We have had an occasion of briefly alluding to the contribution of the Jainas to the architecture of the pre-Vijayanagara period. Some of the marked features which distinguish the southern from the northern school of architectural design are those relating to the *basadis*, the tombs, and the pillars. The Jainas of the south, who belonged mostly to the Digambara sect, added one speciality in the matter of building *basadis* (Skt *vasati*, a temple which contained an image of one of the twenty-four Tīrthankaras), and images, which has become famous in the history of Indian architecture. They constructed huge monolithic statues of Bāhubali, as already mentioned by us, at Śravaṇa Belgola, Kārkala, and Vēnūru. These statues possess certain peculiarities. Entirely naked, they face the north, with a remarkably severe face with twigs or creeping plants (called *mādhavi*, known in Kaṇṇada as *kāla*

gulaḡuṇṇ) twisted round their arms and legs in the manner found in cave temples, and a serpent (*kukkuta-sarpa*) at their feet¹ They represent the ideal *saṃnyāsī* who stood in meditation until the ant-hills arose at his feet and creeping plants grew round his limbs The Digambaras call him Gomata, Gummata, or Dorbalī—a figure who is not at all prominent in the pantheon of the Śvetāmbaras of the north

Of the *basadis* built in the Vijayanagara age those at Mūdubidre deserve a passing note These *basadis* are much plainer structures than Hindu temples, with their pillars that look like logs of wood, their angles partially chambered off, suggesting that their originals were built of wood This supposition is strengthened by the fact that there is epigraphic evidence which we have already cited in the previous pages, that shows that the earlier *basadis* were built of wood Fergusson rightly remarks that nothing can exceed the richness or variety with which the temples of Mūdubidre are carved Their ornamentation is almost fantastic, and no two pillars are alike in design and beauty²

The eighteen *basadis* of Mūdubidre are not the only specimens of the architectural skill of the Jainas of the Vijayanagara age The five-pillared shrine opposite the *basadi* at Guruvāyṇakere in Tuluva, about which unfortunately no details are available in epigraphs, is said to be unique in the history of the southern Jaina architectural school This five-pillared shrine with access to the upper chambers, is so unlike the four-pillared pavilions of the Hindu temples common in southern India At the base of the temple are a number

1 Of the three famous statues that at Vēnūru is, I think, uncommonly serene and smiling

2 Fergusson, *History of Indian and Eastern Architecture*, II pp 76-79 (rev. ed.)

of stones bearing images of serpents some of which have five or seven heads ¹

The second noteworthy feature of Jaina architecture concerns the pillars which are found attached to the *basadis*. They are admittedly the most elegant and graceful architectural specimens found in Tuluva. They appear to be the counterparts of the *dīpastambhas* found in the Hindu temples, but in reality are the descendants of the Buddhist pillars which bore, in most instances, emblems, or statues, or figures of animals. The Jainas of the south introduced two kinds of pillars—the *Brahmadevastambhas*, bearing figures of the god Brahmā, and the *mānastambhas*, which bear a small pavilion on the capital ². The *Brahmadevastambhas* are best seen at Mūdubidre, and the *mānastambhas*, at Guruvāyṇakere and Haleangadi. These latter starting from a square at the base change into an octagon, and thence into a polygonal figure approaching a circle, with a wide spreading capital of the most elaborate design above.

One singularity of the pillars, especially those found at Mūdubidre, may be mentioned here. They have on the lower or square part curious interlaced basket patterns which, according to Fergusson, are similar to those found in Irish MSS and the ornaments of the Irish cresses. Such interlaced work was equally common in Armenia and up the Danube in Central Europe. But how it came to be introduced into Tuluva is not known ³.

A third peculiarity of the Jaina architecture of the Vijayanagara age is that relating to the tombs of priests and merchants in the neighbourhood of Mūdubidre. Varying

1 Fergusson, *op cit* II, pp 76-79,

2 *E I* VIII, p 123, Fergusson *ibid* II, p 81

3 Fergusson, *ibid*, II, pp 79-82

much in size and magnificence, some being from three to five or seven storeys in height, they are not ornamented like the storeys of the Dravidian temples with tumulated cells, but finish with the domical roof, with divisions of each storey into a sloping roof after the style of the pagodas of Kâthamandu, China, and Tibet. Such tombs are unknown to other parts of India.¹

These novelties in design and structure are the gifts of the Jainas of the mediæval times to the history of Indian architecture. Turning to the sphere of literature and religion, we find that there was a feeble echo of the revival of Jainism in the middle of the sixteenth century A.D. This is not surprising when we remember that Jainism had often given ample proof of its vitality in the course of its history. The various Jaina teachers whom we have mentioned in our review of Jainism under Vijayanagara were no doubt partly responsible for the continuance of that religion in the Vijayanagara age. In addition to these there were other teachers some of whom deserve special mention. Bāhubali Panditadeva, the disciple of Nayakīrtideva, was one such remarkable Jaina teacher. We shall presently refer to the contribution of this learned Jaina *guru* for the cause of Kannāda literature.

But more conspicuous than him were the teachers who spread the name of the Jina *dharma* even in the court of the Sultans of Delhi. Details about these, and about another celebrated figure to be mentioned presently, are met with in the Padmāvatī *baṣṭi* record. This long and interesting inscription contains a detailed account of many Jaina *gurus*, three of whom fall within our period—Simhakīrti, Viśalakīrti, and Vādi Vidyānanda. We have discussed in full the history of

1 Fergusson, *op cit.*, II, pp 79-82

the two former Jaina *gurus* elsewhere.¹ Here it is sufficient to narrate the following—That Simhakīrti the great logician, is said to have won renown in the court of the Delhi Sultan Mahamuda who was no other than Sultan Muhammad Tuglāq. The Jaina teacher is expressly stated to have defeated the company of Baudddhis and other speakers in the Delhi court. This success of Simhakīrti in the court of the Delhi Sultan may be placed between A.D. 1326 and A.D. 1337.

His successor Viśalakīrti was a foremost orator, learned in the *Parāgama* chief head of the Bālātākāra *gana*, a great ascetic and one who received reverence from Sikandara Suritrāna. He defeated great speakers in an assembly of Virūpākṣa Rāya the ruler of Vidyānagara for which he received a certificate of victory *ajayapātra* which was regarded by the learned and even by kings to be an original *śāsana* of Sarasvatī. In the city of Devappa Dandanātha called Āraga he expounded the great Jaina *dharma* and won reverence even from the Brahmans.

The last named general was the son of the Vijayanagara viceroy Śrīgiriṇātha. Devappa Dandanātha was the viceroy of Āraga from A.D. 1463 till at least A.D. 1468. The Vijayanagara ruler mentioned in the Padmāvatī *basu* record was no other than Virūpākṣa Rāya, who reigned from A.D. 1467 till A.D. 1478. And Sikandara Suritrāna in whose court Viśalakīrti defeated opponents was Sultan Sikandar Sūr who ruled for a brief period in A.D. 1554. Viśalakīrti seems to have lived to a ripe old age of eighty years.²

But Viśalakīrti's immediate disciple Vidyānanda, better known by his celebrated name of Vādi Vidyānanda, was the greatest figure in the history of Jainism in the Vijayanagara

1 Saletore, *K H R* IV, pp 77-86

2 *Ibid*, pp 79-81

age The Padmāvātī *baṣṭi* record contains a great many details about this remarkable Jaina teacher. He belonged to the Nandī *saṅgha* of the Kondakundānvaya in which Kondakunda himself, Samantabhadra, Pūjyapāda, Vardhamāna, Vādirāja, and other illustrious *gurus* had shone.

His qualifications are enumerated thus —“The impression of Vidyānanda-svāmī's irreproachable reasoning is ever pleasing to the minds of poets, appearing like Bāna's prose expressed poem.” Then again, “Is it Vānī, or Caturānana, or is it Vācaspatī, or else is it the glory of the learned, Sahasravādāna, or is it Ananta himself?”—thus do the learned express their doubts in the assembly when Vidyānandamuni is making the *Buddheśābhavāna-vyākhyāna*.” Further, Vidyānandāryya is victorious in the world, “the summit of *dharma*.” And, then, again, “Omniscient in the three *Āgamas*, adorned with the qualities of poetry, skilled in (making) many commentaries, a great gale to the cloud (opponent) speakers.”¹

Vādi Vidyānanda's achievements were many. In purely religious spheres, he performed great works of merit. In Kopana and other *tīrthas* with immense wealth, by the rite of *dehāññā*, in order to gain reward of salvation, he held great festivals and distinguished himself. At the two feet of Gummata in Belgola, with affection he poured out like rain to the Jaina *saṅgha* a *mahākāla* of cloths, ornaments, gold, and silver. And to the *gana munis* devoted to the discussion of the *Yogāgama* in Gērasoppe, he undertook with great eagerness the business of supporting as if he were the chief *guru*, and thereby distinguished himself.

His work in the field of learning was equally great and last-

1 E. G. VIII, Nr. 46, pp. 149-150.

ing The same Padmāvati *basī* record gives us many details of his success at the various provincial and imperial courts. In the assembly of the Nañjarāyapattana king, Nañja Deva, he completely stopped the breath of the great (Śaiva) teacher called Nandanamallī Bhatta and won renown. Destroying the European faith at the court of the Agent of Śrīranganagara (*Śrīranganagara Kāryyana Pēraṅgiya mataman aḥḍu*) in a learned assembly, he brought Śāradā into his power. Then, in the undisturbed court of the Sātavendra (or Śāntavendra), Rāja Kesanvikrama he uttered a poem which was noised throughout the world. Moreover, in the assembly of the enlightened men who formed the court of the king Sālva Mallī Rāya, he excused the language of those in authority. In the court of another ruler called Gurunrpāla, which resembled an ear of the ocean-girdled earth, he composed an able Karmā-taka work and gained fame. In the court of king Sāluva Deva Rāya equal in good fortune to Vāsava (Indra), he was victorious in proving the doctrines of all the speakers to be false, and in pleasing that king. In the learned assembly of the Nagiri kingdom he made the company of the learned to sip the immeasurable sweetness of the nectar of his speech. In the court of king Narasimha of Bilige, who was courageous as Kalaśodbhava (Agastya), he elucidated the Jina *darśana*. In the court of the ruler of Kārkalanagara, the great king Bhairava he expounded the most excellent Jina *dharma*, so as to attract the mind, and distinguished himself. And likewise in the assembly of the Bhavyajana of the town of Bīdire, whose hearts were adorned with wisdom and pure character, he explained the established faith. Vādi Vidyānanda was worshipped with devotion by the king Sāluva Kṛṣṇa Deva, who was the sister's son of the king Deva Rāya, and the moon to the ocean Padmāmbā. And in the great imperial capital of Vijayanagara of Kṛṣṇa Deva

Rāya, the son of Sāluva Narasimha, he wiped out the company of speakers of other creeds by the power of his speech. There is another reference to the imperial capital in a later context, where it is said that in the court of Vidyānagarī of the victorious lord Kṛṣṇa Rāya, defeating the company of the learned, like a lion (overcoming) an elephant, with the talons of his just argument, and his lucid intelligence, Vidyānandamuni gained world-wide fame.

No Jaina *guru* in the Vijayanagara age had a more glorious list of achievements than Vādī Vidyānanda. We have shown elsewhere that the various rulers mentioned in this record were, indeed, historical personages, and that on the strength of this and other inscriptions, we could date the many triumphs of Vādī Vidyānanda between the years A.D. 1502 and A.D. 1530.¹

What concerns us, in addition to the details relating to the remarkable personality of Vādī Vidyānanda, is the fact that the Padmāvati *basti* record should mention the names of various provincial seats which were centres of Jaina learning. Some of them, it must be confessed, cannot be identified for want of definite data. But there cannot be any doubt that in addition to the courts of the Sāluva kings of Sangītapura, Deva Rāya, Sangī Rāya, and Kṛṣṇa Rāja, and those of Gērasoppe and Kārkala, there were other courts as well where Jainism was honoured—that of the unidentified Śātavendra king Kesarivikrama, of the king Gurunrpāla, and of the king Narasimha of Bilige.

There is one statement in the above record which is of particular interest. It is that 'concerning Vādī Vidyānanda's success in Śrīraṅganagara (10, Seringapatam). Here Vādī

1 See my paper entitled *Vādī Vidyānanda—a Renowned Jaina Guru* published in the *Jaina Antiquary*, IV, pp. 1-21.

Vidyānanda defeated a European champion of Christianity. We are in the dark as to the identity of the learned European who was thus vanquished, but there can hardly be any doubt as to this success of the great Jaina priest in that city. It is remarkable that Vādī Vidyānanda should have mastered the tenets of Christianity, and met and defeated an expounder of that faith in a viceregal city of Vijayanagara. With him we come to the climax in the history of Jaina theology and oratory, precisely at the same time we reach the zenith in the annals of the Vijayanagara Empire.

But Jaina genius had already expressed itself in other branches of knowledge. To literature and medicine its contribution was truly profound. For well nigh two centuries the Jainas had been driven into the background by the Vira Śaivas who had dominated Kannada literature. In spite of this the Jainas managed to come into light, and succeeded in adding quite a good deal to the wealth of the Kannada language.

One of the earliest names we meet with in the Vijayanagara age is that of Bāhubalī Pandita, the disciple of Naya-kīrtideva. This *guru*, as we have already seen, has been referred to in a record found in the Meleyūr Pārśvanātha *basadi*, Chāmarājanagara, and assigned to A.D. 1380. We said that this inscription calls him an emperor of all learning, and one who was proficient not only in astrology but in two languages.¹ We know that in Śaka 1274 (A.D. 1352) he wrote the *Dharmanāthapurāna* concerning the fifteenth Tirthankara. He had the *biruda* of *Ubhaya-bhāsā-lakṛavartī*,² obviously because³ of his proficiency in Sanskrit and Kannada.

1 E. C. IV Ch 157, pp. cit.

2 *Kavīcarite*, I pp. 414-415, II pp. 35-36.

Near to him in time is to be placed Keśavavarnī, who wrote a Kannada *vr̥tti* to the *Gommatasāra* in Śaka 1281 (A D 1359), at the command of Dharmabhūṣana Bhattāraka. He likewise wrote a *vr̥tti* in Kannada to *Amitagatiśrāvakācāra*, and a commentary in the same language to *Sāratraya*. It was for this that he received the title of *Sāratrayavedī*.¹

* To this age (*circa* A D 1365) belonged Abhinava Śrutamuni, who is credited with writing a Kannada commentary on Mallisena's *Sajjanacuttavallabha*.² Next to him we find Madhura (*circa* A D 1385). He belonged to the Vājīvamśa, and he was the author of *Dharmanāthapurāṇa*, and an *astaka* praising Gummata. Since he had as one of his many *br̥udas* the one styled *Bhūnāthasīhānacudāmanī*, it has been surmised that he was the court poet of king Haṁhara Rāya II (A D 1377—A D 1404).³

Towards the end of the fourteenth century A D is to be placed Āyatavarmā, the author of the *Ratnakaranda* in Kannada, describing the *ratnatraya* of the Jainas.⁴ Candrakīrti, who wrote the *Paramāgamasāra*, and another author called Jinācārya, may also be assigned to the same age.⁵

In the first quarter of the fifteenth century A D there appears Bhāskara, a native of Penugonda. He was the son of Basavāṅka, and he belonged to the Viśvāmitra *gotra*. He wrote the *Jivandharacarite* in Śaka 1345 (A D 1424). He tells us that he rendered into Kannada the Sanskrit work of the same name which had been composed by Vādibhasīmha,⁶ who could have been no other than the

1 Kavacarite, I, pp 415-416¹

2 *Ibid*, I, pp 422-443

3 *Ibid*, I, pp 427-433

4 *Ibid*, I, pp 440-441, II, pp 38-39

5 *Ibid*, I, pp 442, 447, II, pp 38-40

6 *Ibid*, II, p 47.

great *guru* Ajitasena Vādibhasimha

Fifteen years later Kalyānakīrti came with his five works—*Jñānacandrābhyudaya*, *Kāmanakathe*, *Anuprekse*, *Jina-stuti*, and *Tattvabhedāstaka*. His *guru* was Lalitakīrti who belonged to the Dē-īya *gana*. Kalyānakīrti informs us that he wrote the *Jñānancandrābhyudaya* in Śaka 1362 (A.D. 1439), and *Kāmanakathe* at the instance of king Pāndya Rāya, the son of the Tuluva lord Bhairava, and the disciple of Lalitakīrti.¹ This Pāndya Rāya, the son of king Bhairava, was no other than Vira Pāndya, who had caused the famous image of Gomata to be constructed at Kārkala.

All names of Jaina authors are put into the shade by Mallinātha Sūri Kolācala, the celebrated commentator of Kālidāsa's works. This learned man was one of the judicial officers of Emperor Vira Pratāpa Praudha Deva Rāya of Vijayanagara (A.D. 1419-A.D. 1446). We prove this from Mallinātha Sūri's interesting work *Vaiśyavanśasudhārnava*, which was written under the orders of that monarch. The object of this work was to determine whether or not the words such as *Vaiśya*, *Nagara-Vanuk*, *Vanuja*, *Vāni*, *Vyāpāri*, *Ūruja*, *Trīṭṭiyajāti*, *Svajātiyabhedaja*, *Uttarāpathkanagareśvardevatopāsaka*, etc., found in an inscription at Kañci, meant a Vaiśya as distinct from one who was styled a Komati.² This official

1 Kavicarite, II, p. 84

2 *M. A. R.* for 1927, p. 26, 399 of 1926, Kuppuswami Sastrī, *A Descriptive Catalogue of the Skt. Mss. in the Govt. Oriental Mss. Library, Madras*, XXI, pp. 8212-8215 where Mallinātha's family history is given by one of his descendants called Pada yojana. See also K. P. Trivedi, *Bhatti-Kāvya*, Introduction, pp. XXIV-XXV, where Mallinātha is placed in the fifteenth century (Bombay Skt. Series LVI, 1898), and also *Pratāparudrayaśobhāṣana*, Intr. pp. 1-2 (Baroda Or. Ser.), N. Venkataramanayya, *Vijayanagara, Origin of the City and the Empire*, pp. 181-182,

enquiry conducted in the reign of the Emperor Deva Rāya II, shows that the Vijayanagara Government bestowed the greatest care on minute social distinctions affecting the public life of its citizens, and that it entrusted such work to the most highly qualified and learned men in its service

In the middle of the same century, we have Jinadevanna, who wrote *Śrenkacarite* in AD 1444, and Vijayanna, who wrote *Dvādaśānuprekṣe*. The latter work was written at the command of the Honnabandī Deva Rāja, the king of the Belvulanād in Kuntala. Vijayanna seems to have written his work in the Śāntinātha *basadi* of Vemmanabhāvi in the same *nādu* ¹

Their contemporary was Vidyānanda, who is not to be confounded with the celebrated orator we have described above. Vidyānanda was the author of a Kannada commentary on (his own) Sanskrit work called *Pīāyascitta*. He was the son (? disciple) of Brahmasūri *alias* Bommarasa Upādhyāya, and probably a native of Kanakāgū in Malayū. He mentions Vijayakīrti as the *guru* who taught him from his boyhood ²

where Dr Ramanayya wrongly identifies the Vijayanagara ruler mentioned in Mallinātha's work with king Deva Rāya I. How he came to make the author of *Vaiṣyavanīśasudhārnava* Mallinātha II cannot be understood. Neither how Dr Ramanayya failed to refer to Dr Shama Sastry's citation of Mallinātha and the latter's work in his *Mysore Archæological Report*. We may observe here that the name *Sūri* stamps Mallinātha as a Jaina, although his magnificent commentaries make him a most extraordinary Jaina with an uncommonly non-sectarian outlook. Evidently to Mallinātha *Sūri* Knowledge was the first concern, and Religion, the next

1 *Kavīcarite*, II, pp 86-89

2 *Ibid*, II, p. 96

Another "son" of Bommarasa seems to have been Terakanāmbi Bommarasa, the author of *Sanatkumāracarite* and *Jivandharacarite* (A D 1485). An interesting fact is mentioned by him in his works. This relates to Vādibhasimha Nemicaṇḍra, one of the *gurus* of his teacher's preceptor's *guru*. It is said that Nemicaṇḍra won a certificate of victory in the assembly of learned men in the court of the Vijayanagara monarch Deva Rāya II.¹

About the year A D 1500 Kotīśvara composed his *Jivandharaśatpadi* at the orders of his royal master king Sangama of Sangītapura. Kotīśvara came of a good stock. His father Tammana Śetti was the general of the city of Baidūru (mod Baidūru) in Tuluva, and his mother Rāmakka. And he was the son-in-law of Kāmana Śetti, the royal merchant of the court of Sangītapura. His preceptor was Prabhācandra, the disciple of Panditayogi of Belgola.² Two more Jaina writers may be assigned to the same age (A D 1500)—Yaśahkīrti, who wrote a commentary on *Dharmaśarmābhyudaya*, and who was the disciple of Lalitakīrti, and Śubhacandra, who wrote *Narapīṅgalī*.³

More famous names appear in the sixteenth century A D. In A D 1508 we have Mangarasa, who has already figured in connection with the history of the Cangālva kings in the Vijayanagara age.⁴

The celebrated Vādi Vidyānanda seems to have written a

1 *Kavīcarite*, II, pp 128-130

2 *Ibid*, II, p 145. The late Mr Narasimhacharya wrote on the strength of an inscription found at Biṅge, that Śrutakīrti was the preceptor of king Sangama.

3 *Ibid*, II, p 172

4 *Ibid*, II, pp 179-188, *op cit*

work in Kannada called *Kāvyaśāra* ¹

Equally remarkable names from the point of view of Kannada literature are those of Sālva and Doddayya. The former was the author of *Bhārata*, *Śāradāvilāsa* and *Nemiśvaracarite*, and a work on medicine to be mentioned presently. He was the son of Dharmacandra, and the disciple of Śrutakīrti. His royal patron was the king Sālva Malla of the Nagirirājya. Both king Sālva Malla and his sister Maladevi's son by Śāntadandēśa, by name Sālva Deva, were the patrons at whose orders Sālva wrote the Kannada *Bhārata*. From the works of Sālva we learn that his patron Sālva Malla had, among others, the following *birudas*—*Jinadharmadhvaṇa*, *Samyaktva-cudāmanī* and *Jinadēva-rathayātrāprabhāṇaka* ². As regards Doddayya, we know that he belonged to the Ātreya *gotra*, and that his father was the learned nobleman Devappa, who was the best of the accountants at the court of the Cangālva king Virūparājendra of Piriyaṭatrana. Devappa himself was credited with proficiency in the exposition of the Jina *purāṇa*. Doddayya's *guru* was Panditamuni. His only work was *Candraprabhacarite* dealing with the life of the eighth Tīrthankara Candraprabha ³.

The well known city of Vēnupura (Mūdubidre) in Tuluva produced Ratnākaranandi, who is known by his great work *Trilokaśataka* comprising 10,000 verses, which he finished in nine months in the Śaka year 1479 (A.D. 1557). He wrote it at the command of his *mokṣa guru* Hamsanātha. His other works were *Bhārateśvaracarite* and an anthology of poems known as *Paḍaṇṭi*, which latter composition has made him

1 Kavīcarite, II, p. 229

2 *Ibid.*, II, p. 244

3 *Ibid.*, II, pp. 251-252

famous in Kannada literature ¹

Another prominent writer connected with Mudubidre was Nemanna, the disciple of Śilabodhi. In A.D. 1559 he wrote *Jñānabhāskaracarite*. He took *dīkṣā* and joined the group of Śrāvakas who had renovated the Hirīya *basadi* at Mūdubidre ²

The cordial relations which prevailed between the different communities under Vijayanagara, which we have already referred to above, are further seen in connection with the work of Bāhubali, who wrote the *Nāgakumāracarite* (circa A.D. 1560). In this work he tells the following—That the *guru* of Śringeri Narasimhayati, called also Narasimha Bhārati, was in the temple called Sarvatobhadra in that city, and that the protector of this head of the Śringeri pontificate was the ruler of the south, *Arrāya-gandaradāvanī*, a devotee of Jina, Bhairavendra, ruling from his throne at Kelavane (Kervāṣe ?) ³ Now we know from independent evidence that Narasimha Bhārati mentioned here was not the first of that name, who was the contemporary of the king Harihara Rāya II ⁴. The Śringeri *guru* spoken of here must have been the second of that name, who was the contemporary of the Emperor Śrī Ranga Rāya, I. And, as regards Bhairavendra mentioned by Bāhubali, we may identify him with Bhairarasa Odeyar of Kārkala. This supposition is based on the Harihara *matha* inscription dated A.D. 1573 which contains the interesting information that Bhairarasa, Narasimha Bhārati of Śringeri, the Emperor Śrī Ranga Rāya I, and Mādhava Sarasvatī, the head of the Hariharapura *matha*, were all

1 *Kavacante*, II pp 276-280. Devacandra has some interesting details to give concerning him. *Ibid.*, p 276.

2 *Ibid.*, II, p 281.

3 *Ibid.*, II, pp 287-288.

4. 369 of 1927, *M A R* for 1934, pp 116-126.

contemporaries ¹

There are two more details concerning Bāhubali which may be noted. He relates that Lalitakīrti, while expounding the Jaina *purāṇa* in the court of king Bhairavendra looked at him as if to enquire whether Bāhubali could not put into verse the Śrīpañcamī story. It was this which made Bāhubali write the story of *Nāgakumāra* ². The Jaina *guru* spoken of here is to be identified with his namesake who has already figured as the *vicārakartā* of the public charities at Hirīṅgaḍi in A.D. 1579 in the previous pages.

Another detail corroborates the statement we have made regarding Śringeri being a Jaina centre. At the end of his work Bāhubali prays that the god Brahmā on the Brahmā pillar in front of the Pārśvanātha *basadi* situated on the southern bank of the lake which lay near the hill Kundādri in Karnātaka, may protect it ³. We know from the opening lines of his work that Śringeri itself was situated to the south of the hill Kundādri ⁴. This statement referring to the Pārśvanātha *basadi* only confirms the epigraphic evidence we have cited above in regard to the Jaina influence at Śringeri in the sixteenth century A.D.

Quite a number of Jaina literary men are met with in the last quarter of the sixteenth century A.D. Some are insignificant like Śrutakīrti, the author of *Vijayakumāriyacarite*, and the disciple of Akalanka *guru* of Kanakagiri ⁵. But others were well known like Doddanāṅka. This writer was the son of Bettada Gummi Śetti of Nittūru. He wrote

1 *M A R for 1932*, pp. ^o 203-205

2 *Kavicarite*, II, p. 288

3 *Ibid.*, I, p. 290

4 *Ibid.*, II, p. 287

5 *Ibid.*, II, p. 299

Candraprabhaśatpadī in Śaka 1500 (A D 1578) ¹

What an abiding influence the efforts of the early Vijayanagara monarchs must have had in bringing the various communities on the platform of mutual goodwill and sympathy, and of especially inculcating the spirit of toleration in the minds of the Jainas and the Hindus, is seen from the writings of Padmarasa, the talented son of the scholar Padmanā-opādhyāya. Padmarasa wrote the *Śringāra-kathe* in the Candranātha *basadi* of Kelasūru alias Cchatratrayapura in Śaka 1521 (A D 1599). In this work Padmarasa, who was the disciple of Bhattākālanka, and who traced his descent from Brahmasūri Pandita, who was well versed in the Jaina *śāstras* logic, and grammar, praises Śiva, Pārvatī, and Gaṇeśa at the beginning of his work ². Evidently Padmarasa, like Mallinātha Sūri Kolācala, was an exceedingly broadminded and generous writer.

To the year A D 1600 may be assigned six authors—Vardhamāna, Hamsarāja, Devottama, Pāyanaviatī, Śringāra-kavi, and Brahmakavi. The versatile Vardhamāna was the disciple of Devendrakīrti. He belonged to the lineage which had produced the celebrated Vādi Vidyānanda. It was he who composed the Pañcabastī record which we have utilized in connection with our remarks on many of the Jaina *gurus* of the mediæval times. The fact that this record contains verses in Sanskrit and Kannada shows that Vardhamāna was well versed in both the languages ³. Hamsarāja was also called Śringāra-kavi, and his *guru* was also styled Devendrakīrti, but probably hailing from Śravana Belgōla

1 Kavacante, II, pp 303-4, *M A R for 1913-14*, p 58

2 Kavacante, II, pp 315-316

3 *E. C* IV, Nr. 36, pp 146-150, Kavacante, II, pp 316-317.

Hamsarāja's work was called *Ratnākarūdhīśvaraśataka* (circa A.D. 1600) ¹ A grammarian and a lexicographer, Devottama wrote the *Nānārtharatnākara* assigned to circa A.D. 1600 ² Another lexicographer was his contemporary Śringārakavi, the author of the *Karnātaka Saṃjivana* ³

It was asserted in the last chapter that Penugonda was a centre of the Bhavyas. The life of Pāyanavratī, also called Pārśvavarnī, bears this out. This writer hailed from Nandiyapura near Penugonda. He started life as a teacher of the Jina *dharma* to the Bhavyas. From his childhood he showed signs of being a clever poet, and in his fifty-fifth year he took *dīksā* at the hands of Laksmīsenamuni of the Sena *gana* in the Pārśvanātha *basadi* of Penugonda. It was because of this that he was called Pārśvavarnī. His work is styled *Samyaktvakaumudī* ⁴ Brahmakavi is remembered only because of his *Varakumāracarite* ⁵

That Śrīrangapattana contained, indeed, a Jaina temple is proved by the life of Pāyanamuni, who wrote the *Sanat-kumāracarite* in the Ādi Jineśa *basadi* of Śrīrangapattana in about A.D. 1606 ⁶

With him were other well known Jaina writers of the first half of the seventeenth century A.D. The most important among them was Pañcabāna. It is interesting to note that his *guru* was the Sthānika Cannapayya. Pañcabāna was a

1 Kavīcarite, II, pp 328-329

2 *Ibid*, II, pp 330-331

3 *Ibid*, II, pp 338-339 Śāntarasa, who wrote the *Yogarātnākara*, also belonged to the same age. But nothing is known of him. *Ibid*, p 340

4 *Ibid*, II, pp 332-333

5 *Ibid*, II, p 341

6 *Ibid*, II, p. 352

native of Śravana Belgola, and in his work *Bhujabalcarite* (A.D. 1614) he tells us that the famous head anointing ceremony of Gommatanātha was performed in A.D. 1612.¹

And the head-anointing ceremony of the other famous statue of Gommata of Kārkala was performed by the king Immadi Bhairavendra of Kārkala in A.D. 1646. This we gather from Candrama's *Kārkala Gommataśvaracarite*, which was written at the command of Lalitakīrti and under the patronage of the same ruler Bhairavendra.²

One of the last Jaina literary writers who falls within the limits of our study is Devaśāsa (c. 1650). In his *Gurudattacarite* he tells us that near the town of Pūgatatāka in Kārnāṭaka, was a hill which contained the *basadi* of Pārśvajīna. On this hill, the author narrates, the famous Jaina sage Pūjyapada has conducted experiments in alchemy (Siddharasa).³

The Jainas have written not only on purely literary and theological subjects but also on those pertaining to medicine. The Vijayanagara age, it may be observed here, contained quite a number of clever physicians—both Brahman and Jaina—who have been noticed in literature and records. A peculiarity of the Jainas is that they have left evidence of their knowledge of medicine in literary works. In the early Vijayanagara period the most well known

1 *Kavīcarite*, II pp. 351-359

2 *Ibid.*, II pp. 371-372

3 *Ibid.*, II pp. 391-392. Pāyanavarnī, the disciple of Panditācārya and a native of Śravana Belgola, composed in Kannaḍa in A.D. 1659 *Jñānacandracarite*. This story, according to the author, was originally written in Prākṛit by Vāsavaçandra, and subsequently rendered into Kannaḍa *śatpadī* by Pūjyapadayogi, and Pāyanavarnī wrote in the *sāṅgatya* metre basing it on the *śatpadī* work. *M. A. R.* for 1919, p. 53.

Jaina author was Mangarāja I (*circa* A D 1360) He was the official placed over the city of Muguli which was the capital of Devange in the Hoysala kingdom His *guru* was Pūjyapādāmuni, who may have been the same scholar who rendered into Kannada Vāsavacandra's work in Prakrit Whatever that may be, Mangarāja I's great work was called *Khaṇḍramandaṣṇana* He was awarded quite a number of titles among which were the following—*Akhilavidyājalanidhi*, *Sāhityavadyāmbundhi*, and *Bhusagvaratilaka* His work deals with poisons, and he tells us that he has utilized Pūjyapāda's celebrated work on medicine, while delineating the portion on the conduct of a thousand immoveable kinds of poisons ¹

From Mangarāja I to the next Jaina writer on medicine Śrīdharadeva (*circa* A D 1500) is, indeed, a wide gap which cannot be easily explained Śrīdharadeva's work was called *Vaidyāmṛta* which was written at the instance of Munīcandra ²

Bācarasa was another Jaina author on medicine He too belonged to the same age He was the son of Cāmunda-rāya, and was known as *Sujanaikabāndhava* His work was known as *Aśvavaidya* (*circa* A D 1500), which deals with all details concerning horses and their ailments

The author of the famous *Bhārata* mentioned above, Sālva, is also noted for his work called *Vaidyasāṅgatyā* ⁴

Padmana Pandita, the son of Deparasa of Kanakapura, seems to have followed the lead of Bācarasa For Padmarasa wrote in A D 1627 *Hayasārasamuccaya* dealing mi-

1 *Kavicārte*, I, pp 417-422

2 *Ibid*, II, p 166

3 *Ibid*, II, p 171

4 *Ibid*, II, p 250

nutely with the forms, kinds, ailments, etc., of horses. This work was written at the command of Cāmarāja, the king of Mysore, and is therefore, also known as *Cāmarājīya*¹. With him the long list of eminent Jaina writers who have contributed to literature and science is brought to an end, at least so far as the Vijayanagara age is concerned.

1 *Kavīcarite* II, pp. 368-369

INDEX

- Abbalur, 281
 Abeya Mācara, 339
 Abhinava Pampa, 266
 Abhiramadevaraya, 265
 Acaladevi, Senior Herggaditi,
 169
 Acyuta Raya, king, 323, 358
 Adala-vamsa, 285
 Adavani, 337
 Adī Dasa, 328, 330
 Adī (Pampa), 265
Adipurana, 38, 265
 Adī tirtha, 189—190 See also
 Kopana
 Aditya (Arasaditya), king, 133
 Adharmastikaya, tenet, 292
 Advaitism, 49, 206, 357
 Agali, 239
 Agama, 160, 171
 Aganī Bommayya, 348
 Agasuje Jagad, 325
 Agastya, sage, 373
 Agrahara Kellangere (Hari-
 harapura, 144(n)
 Agrahara of Kuppatur, 159
 Agrahara Isavura, 177
 Agrahara of the Thousand of
 Saliyur, 259
 Agumbesime, 228(n)
 Aharadani, formula, 97
 Aharisti, a sect, 34
 Ahavamalla, king, 51, 52, 53,
 106
 Ahumalla, chief, 146
 Ahicchatrapura (Ganga
 capital), 92
 Aidavalige, 338
 Ajana, 341, 342(n)
 Ajanrpa, 342 (n)
Ajñtapurana, 42
Ajñtanathapurana, 111
 Ajivikas, a sect, 218, 219,
 219 (n) 220, 221, 221 (n),
 222, 223,
- Akalankadevacarita*, 35
 Akalavarsaparthivavallabha, king,
 see Kṛṣṇa I
 Akalavarsa (II), king, 89
 Akasa, tenet, 242
Akhilavidyajalanidhi, 386
 Akkavve, 150
 Aksapada, philosopher, 76
 Alagarkoil, 244
 Alara, 240
 Alinadu, 278
 Allappa Adhikari, 361
 Alupas, the, 115, 352
 Alupa-Pandya relations, the,
 276
 Aluru taluka, 301
 Alvars, the, (Vaiṣṇava saints),
 272, 279
 Amara, 141
 Āmba, 344
 Āmbavana Setti, 345-7
 Āmbu, river, the, 345
 Āmgaś, the, 251, 251(n)
Āmitagatisravakacara, (Kan-
 nada work), vṛtti to, 376
 Āmma II, Vijayaditya VI, king,
 251, 252
 Āmmana, 178
 Āmoghavarṣa I, Nṛpatunga,
 Āṭisayadhavala, king, 38,
 38 (n), 235 267
 Āmoghavarṣa III, king, 105
 Āmr̥tapura, 152
 Ānamalai, hills, 244 (n),
 278 (n)
 Ānandur, 91, 160
 Ānantakavi, author, 111
 Ānantanompī, 351
 Ānantapur, district, 253,
 253 (n)
 Ānantavarmadeva, king, 253
 Ānapaya Cola (Kulottunga
 Cola Deva II), king, 274
 Āndayya, author, 266

- Andhradesa, see Telugu land
 Anegondi, Anegundi, 288, 290
 Anekantamata, the, 154, 160
 162, 173, 182, 184, 201, 217,
 243, 251, 254, 278, 281-
 2, 293, 299, 301, 312-3, 316,
 333, 363-4, 366
 Arcvalu, 331
 Angadi, village, see also Sasaka-
 pura, 29, 60-62, 65, 70,
 71 (n), 72 (n), 74
 Angara, chief, 79
 Anjukottai, 358
 Anniga Bira Nolamba, king, 69
Anuprekse, 377
 Anvaya—
 Arungula, see below Irungala,
 44, 51, 66, 81, 96, 150-160
 Dravila, 29
 Irungala, 83, 96, 158
 Jarnalapaka, 264
 Jimutavahana, 193
 Kalkidevaysar, 155
 Kandali, 176, 181
 Kondakunda, 13, 37, 61, 65,
 76, 90, 113, 128, 201, 338,
 372
 Mulabhadra, 176, 181
 Pasana, 174
 Pattavardhika, 252
 Pusta, 97
 Sangha, 251
 Sena, 246
 Talakola, 203
 Appar, saint, 220, 268, 271,
 278, 279(n) See also Dhat-
 masena and Vagisa
Aradhanakosa, 229, 231
 Araga, 288, 334, 371
 Arekella Sri, chief, 69, 70
 Arakottara, 133, 183
 Arasikabbe, 131
 Arasiyakere, town 148, 149,
 214, 215
 Arasiyakere taluka, 256
 Aravidu, royal family, 2
 Areya Mareya Nayaka, 184
 Arhad Sasana, 161
 Arhat Sronavimsatikoti, 189,
 191
 Arhats, the, 31, 235
 Arikesari, Western Calukya
 king, 265
 Arikesari Asamasaman Mara-
 varman, Pandyan king, 275,
 276, 276 (n), 277 See also
 Kun Pandya
 Arikuthara, 327
 Arkalgud taluka, 95
 Armenia 369
Arhasastra of Kautalya, 221
 Atimulideva, 159
 Asadacarya, 220
 Asamitia, 220
 Asela, 240
 Asoka Emperor, 6(n), 15, 189
 Asuvimakkal see also Ajivikas,
 the, 221, 222
Asvavaidya, 386
 Atibhaktanayanar, saint, 273
 Attimandu, province, 252
 Attimabbe, 127, 146, 151, 156,
 157, 162
 Attimakkan Sambukula Peru-
 mal, king, 249 (n)
 Aulukya Rohagupta, Kanada
 220
 Avali, province 313, 323, 331-5
 Avanyadesa, 364
 Avinita, king, 8 (n), 9 (n), 10,
 18, 19 (n), 93
 Avujanna 330
 Avakta, tenet, 220
 Ayatavarma, author, 376
 Aybavalli, 96
 Ayya, 95, 158
 Ayyana Mahadevi, queen, 251-2
 Ayyaparya, author, 263
 Ayyappa, chief, 69
 Ayyangar, S. K., Dr., scholar,
 218 (n), 232 (n), 242 (n)
 Ayyavarma, king, 8 (n)
 Ayyavole, 179
 Ayyavole, 500 Svamis of, 180

- Bacaladevi, 160, 162
 Bacale, 182
 Bacarasa, author, 386
 Badami, 274
 Badaneguppe, 18 (n)
 Badara tank, 182
 Badayya, 338
 Badavaraksetra, 31
 Baganabbe, 137 137 (n)
 Bagavalli, 136
 Bagiyu, 28, 107
 Bagunje, 313, 320-1
 Bahubali colossi, 367 See also
 Gummata
Bahubalicakra saśa'a, 111
 Banupali kevali, 90, 110, 186
 Bahubali Setti, 184
 Baica Raja, 320
 Baicayya, 305 (n)
 Baiduru, Baiduru, 379
 Baki, 158
 Bala-Caugalanad, 338
 Balagara, 327
 Balari, 287
 Bale-Honnur, 54 (n)
 Balenad, 338
 Bali, king, 210
 Bali—
 Ghanasoka, 341, 342 See also
 Hanasoge below
 Hanasoge, 129, 183, 328, 342
 Ingalesvara, Ingulesvara, 137,
 149, 181, 198, 212, 261, 329,
 330, 365
 Panasoge 342 See above
 Hanasoge
 Vanada, 182
 Bahgrama, 43, 113, 208
 Balipura, 208
 Balinagara, 113
 Balla Gauda, 286
 Ballala I, king, 77, 78, 115, ,
 118, 134, 177, 266, 351
 Ballala II, Vira Ballala, king,
 81-83, 136, 142, 143, 147, 148,
 148 (n), 149-152, 169, 181,
 209-211, 211(n)
 Ballala III, king, 86, 153, 184,
 204, (n).
 Ballappa, 201
 Ballayya, 151
 Balligame, 49, 57, 185, 202-204,
 285
 Bamma, 167
 Bammadeva, minister, 150
 Barmaladevi, 146
 Bammaraśa, 285
 Bammeyanahalli, 150, 169
 Bana, author, 221, 372
 Banakula, 88
 Bananju, Banajamu, 181, 206
 See also Vira Banajugas
 Banavasenad 12000, 49, 112-3,
 155, 159, 203, 205, 285, 336
 Banavasepura, 144(n), 203,
 340
 Banavasi, 307, 335 (n)
 Bandadi, 364 (n)
 Bandanike (Bandalike), a tir-
 tha, 156, 159, 207-9, 287, 339
 Bandhavangara, Bandhavapura,
 see above Bandanike, 207,
 209, 308
 Banduvāla, 343
 Bankanabalilu, 346
 Bankapura, 27, 89, 129, 144
 Bankeyarasa, 89
 Bankur, 193
 Bannikere, 160-1
 Bantavala, 364 (n)
 Barakuru, 262, 359
 Barakuru-rajya, 352
 Barma, 159
 Basa, 107
 Basadi—
 Abbe, 199
 Abhinava Santinatha, 83
 Adataraditya, 96
 Adi Jinesa, 384
 Adinatha, 211, 358
 Adinathesvara, 364
 Adi Paramesvara, 327-8, 359
 Adisvara, 181
 Ammanavara, 362
 Ananta Jina, 364
 Anantanatha, 346
 Anantatirtha, 341
 Arasiya, 198

- Aregalla, 122
 Arhat, 17, 34
 Bailangadi, 359
 Balivane, 199
 Bandatirtha, 97
 Bhavyacudamani, 81, 143
 See also Caturvimsati be
 low
 Bhuma Jinalaya, 259
 Bhujabala Santara Jinalaya,
 90
 Biduga Jinalaya, 256
 Brahma Jinalaya, 159, 259,
 261
 Cakcyanahalli, 137
 Calukya-Ganga Permmnadi
 Jinalaya, 57
 Camundaraya, 116
 Candra Jinamandira, 352
 Candranatha, 112, 197, 257,
 315, 339, 353, 356, 357,
 383
 Candranthasvami, 24
 Candraprabha, 328
 Cangalva, 95, 158
 Caturmukha, 363
 Caturvimsati, 81, 143
 Caturvimsati Tirthankara
 Jinalaya, 142, 143
 Caturvimsati Tirthankara, of
 Kopana, 152
 Cenna Parsva, 42, 53, 94, 205,
 253
 Cenna Parsvanatha, 168
 Cikka, 347
 Cikkamagadi, 148
 Cippagiri, 301
 Cikkamayya Jinalaya, 351
 Droharagharatta Jinalaya,
 129, 130
 Ekkoti Jinalaya, 184
 Erega Jinalaya, 151, 336 (n),
 205
 Gandhavarana, 40, 74
 Ganga Jinalaya, 162
 Guddada, 90
 Guru, 353
 Guruvaymakere, 368
 Harge, 178
 Heggara, 310
 Hire Cauti, 335(n)
 Hire Nemisvara, 362, 363
 Hirya, 181, 204, 381
 Hisugai, 337
 Honneyanahalli, 261
 Hosa, 352, 353
 Hosakote, 164
 Jainendra Caitya, 255, 256
 Jajahuti Santinatha, 203,
 285
 Jina Caityalaya, 88
 Jinendra, 88, 196
 Jogavattige, 182
 Kalbappu tirtha, 77
 Kali Hoysala, 85
 Kalla, 320, 321
 Kallu, 258
 Kanakagiri, 301
 Kanaka Jinalaya, 195, 205
 Katakabharana, 252
 Katna, 135
 Kattale, 43, 55
 Kesava Astopavasa Bhalara,
 203
 Kolugana, 153
 Kumbhasikepura, 90
 Kuntalapura, 161, 260
 Kunthu (Kundu) Jinanatha,
 306
 Kuppatur, 205, 308
 Kurugodu, 358
 Lakshmi Jinalaya, 100
 Lokanathesvara, 359
 Lokatilaka, 24, 155
 Lokiyabbe, 258
 Mabu Gauda, 346
 Magudi, 181
 Makara Jinalaya, 62
 Maleyur Parsvanatha, 375
 Malli, 80
 Mallikamoda Santinatha
 (Santitirthesa), 114, 203
 Mandara, 146
 Mangayi, 299, 326, 347
 Manikavolal, 133, 147
 Maru Setti, 206
 Mayadavolal, 168
 Mulasthan, 164

- Mulugunda, 39, 337
 Nadumba, 251
 Nagara Jinalaya (Srinilaya),
 82, 151, 175, 183
 Nagarakeri, 341
 Nakhara Jinalaya, 176, 177,
 248
 Nandana, 203
 Nandi Hill, 255, 256
 Nelavatti, 178
 Nemi Jina caityalaya, 316
 Nemisvara, 98, 99
 Niravadyayya, 174
 Padmavati, 65, 331
 Pahiakka, 200
 Panca, 11, 20, 21, 91, 160,
 164, 205, 260, 351
 Pancakuta, Panca, or Urviti-
 lakam, 159, 160, 162, 200
 Paravadimalla, 151
 Parsvadeva, 158, 205
 Parsvajina, 385
 Parsvajinalaya, 182
 Parsvajunesa, 350
 Parsvanatha, 44, 75, 95, 126,
 129, 131, 133, 135 (n), 169,
 182, 206, 211, 253, 238,
 302-3, 327, 339, 352, 354
 357, 364, 365, 382, 384
 Parsvanathesvara, 346
 Parsvatirthesvara, 355
 Pattada, 92, 93
 Pattanasvami, 174
 Peruru Evani Adigal Arhat,
 18
 Polalu, 90
 Ponninatha 249 See also
 Viravira Jinalaya *below*
 Pratapapura, 145
 Rajaraja, 253
 Ratnatraya, 148, 208
 Ravanduru, 330
 Rupanarayana, 145, 207
 Sadhana, 363
 Sahasrakuta, 148, 149, 214,
 215 (n)
 Sankala, 338
 Sankha, 28 (n), 42, 327, 343
 Santaladevi, 198
 Santi 335 (n)
 Santinatha, 55, 180, 209, 211-
 2, 259, 260, 356, 361, 378
 Santinathesvara, 364
 Santitirthankara, 335
 Santisvara, 130, 260
 Santitirthesa, 113
 Sarvalokasraya, 251-2
 Satyavakya, 97
 Savanta, 137, 149, 207
 Savatigandhavarana, 166
 Siddhanta, 353
 Sikarpura, 177
 Singanagadde, 356
 Sode Jaina matha, 343,
 343 (n)
 Sravana Belgola sthana, 143,
 150
 Srivijaya 19(n), 38
 Tagdur, 245
 Tadatala Parsvanatha, 258,
 288, 291, 296
 Timmabbarasiya, 198
 Tirtha 28 (n), 175, 198, 199,
 257
 Tirthankara, 362
 Tirupparuttikunru, 249(n)
 Trailokyanatha, 301-305
 Trailokvaranjana (Boppana
 caitya), 130
 Tribhuvanatilakacudamani,
 See Hosabasadi
 Trikuta, 133, 149
 Trikutacala, 315
 Trikutaratnatraya - Nrsimha
 Jinalaya, also called Triku-
 taratnatraya Santinatha, 85
 Uranur Arhat, 18
 Urvitilakam, see above under
 Pancakuta
 Vadigharatta Ajitasena Pan-
 dita, 91, 160
 Vallimalai, 243
 Varanga Neminatha, 301
 Vardhamanasvami, 318, 340,
 341
 Vedal, 247
 Vijayanatha, 328

- Vijaya Parsvanatha, 84, 294, 295
 Vimalanatha, 365
 Vira Ballala, 82
 Vira Kongalva, 166
 Viravara, 249
 Visnuvardhana, 140, 164
 Yamagumbha, 316
 Yakkoti, 152
 Basaruru, 353
 Basava, the great, 280, 282
 Basavadeva Setti, 295
 Basavadeva, chief, 340
 Basavanka 376
 Basavatti, 21
 Basavayya, 151
 Basavattana, 211
 Basaya, 121
 Bastavi, 325
 Bastihalli 80, 84, 126 133, 201, 211
 Bastihosakote, 164
 Basavi (Busrati) Setti Sangha-nayaka, 289-291
 Bauddha system, the, 27, 71, 371
 Bauddhas, the, 35, 49, 293, 350
 Bauddhagama, samaya, 94
 Bavalnad, 132
 Baynad, 309, 351
 Bedars, 315
 Bednur, 297
 Beldra, village, 81, 143, 170
 Belagavattinad 152, 170, 197
 Belame 300, 307
 Belare, 75
 Belga 137
 Belgaum district, 25, 25(n) 98
 Belgerepattana, 135
 Belgola 12 division, 77
 Belgulanadu, 326
 Bellary district 42, 53, 106, 253 301, 338
 Bellumbatte, 182
 Bellur, 61
 Belur, 46 (n), 120, 131, 138, 292, 294-7, 364-5
 Belur hobli, 75
 Belur kingdom, 295
 Belvola country 58
 Belvulanad, 378
 Benares, 24, 42, 229, 230, 230(n) 296
 Bettada Gummi Setti, 382
 Bettadapura, 314-5
 Betur, 100
 Bezvada, 252, 272
 Bhadra, village, 54 (n)
 Bhadra, river, 357
 Bhadraraya Setti, 259
 Bhagadatta, mythical Ganga prince, 92
 Bhagirathi, 320
 Bhagna, a sect 219, 220
 Bhairarasa Odeyar, Tuluva king, 320-1, 344, 352, 363, 373, 377, 381
 Bhairava, Santara king, 359
 Bhairava II, king, 344
 Bhairava Odeyais, the, 220, 313, 361(n)
 Bhairavamba, 343, 344
 Bhairavendra, king, 362, 381 382, 385
 Bhaktas, the, see under Saivaisnavas
 Bhanusakti, king, 34
 Bhanuvarma, king, 33
 Bharangi, 339, 350
 Bharangiyur, 207
 Bharata, king, 110 186
 Bharata, country, 113 345
 Bharata 263, 380, 386
 Bharata (Vikramarjuna Vajaya), 265
 Bharatesvaracarite, 380
 Bharatavartha Sripada, 223 (n)
 Bharatiseti, 82
 Bhattakala, 346
 Bharavi, poet, 9 (n)
 Bhasa, poet, 158 (n)
 Bhaskara, author, 376
 Bhattas, the, 350
 Bhautika, philosophical system 76

- Bha, yas, the, 82, 101, 113, 180-2, 206-8, 212, 214-5, 257, 260, 290, 291, 320, 330, 333-5, 350, 352, 384
 Bhavayajana, 373
 Bhaksus, the, 219 (n)
 Bhima Devi, queen, 299, 325
Bhūtagvaratīlaka, 386
 Bhogaraja, 338
 Bhogapura, 253
 Bhoja, king, 55, 57
Bhujabalacarite, 385
 Bhujabala Ganga Barmma (Brahma) Deva, king, 91-3
 Bhujabala Ganga Heminadi Mandhata, 160
 Bhujabala Permmadideva, king, 162
 Bhujabala, Santara king, 90, 160
Bhujabalasatara, 111
 Bhutuga, king, 104-5, 157, 201
 Bhutugendra Gunaduttaranga, king, 26
 Bhutuga Permanadi, king, 38 (n)
 Bhuvakalanathapura, 261
 Bhuvakalanathavisaya, 261
Bhuvanapradīpika, 233
 Bhuvaya Nayaka, 169
 Bhuvī Deva, 169
 Bhuvīl rama, king, 10
 Bidire, 373 See also Mudubidire
 Bidiru, 318 See also Venupura and Mudubidire
 Bidirur, 313
 Biditi, 325
 Bjakanabayal, 175
 Bjapur district, 105, 193
 Bjavada, 251-2
 Bjavolal, 140
 Bjjala, king, 147, 281
 Bjjala Rani, queen, 83
 Bilca (Basavapattana), 211*
 Bili Gaunda, 184
 Bilige, 373-4, 379 (n)
 Biliya Setti, 95
 Bimlapatam taluka, 253
 Bindayya, 240
 Bineya Bammu Setti, 177
 Birabbaiasi, queen, 91, 160
 Bira Deva, 160
 Bittayya, 207
 Bittideva, chief, 94, 179
 Bittiga (Ganga), 131
 Bittugadeva, see Visnuvardhana
 Ho, sala king •
 Bogara Devi Setti, 356
 Bombay Presidency, 340
 Bommala Devi, 361
 Bommana, 335, 348
 Bommana Gauda, 331
 Bommana Setti, 342, 357, 364
 Bommarasa, 379
 Bopana, 152
 Boppa (Brahma) Deva, ruler, 207-9
 Boppa Devi, 134
 Boppa Gauda, 286
 Boppavve, 165
 Boppavva, 327
Brhat'attha See *Vaddakatha*
 Brahmacari, 325
 Brahmakavi, 383-4
 Brahma-katra race, 102
 Brianna Nemidatta, 230(n), 231
 Brahmasuri (Bommarasa Upa-ahyaya), 378
 Brahmans, the, 18 (n), 24, 93, 159, 177, 214, 246, 248, 284, 286-7, 293, 297(n), 309, 321
 Brahmanism, 190, 280
 Brahmasamudra, 132
 Brhaspati, 142
 Bucana, 179
 Buccukundi, 196
 Budanagere, 161
 Buddha, the great, 36, 113, 189, 191, 285, 293
 Buddhas, the Four, 189
 Buddhism, 6, 16, 189, 190
 Buddhists, the, 187, 192, 221, 231-3
 Budihalsime, 310
 Buku, 158

- Bukka Raya I, king, 288, 290-4, 296, 299, 302, 304, 323, 326-7, 335 (n)
 Bukka Raya II, 300, 305
 Bukkavve, queen, 302
 Bulla II, 350
 Bulla Gauda, 350
 Burgess, J., scholar, 188 (n)
 Buvinhalli, 257
 " "
 Cagiyabegganti, 356
 Caki Raja, noble, 88
 Caladanka Ganga 107
 Caladanka Hede Jiya, 180
 Caldwell, scholar, 264 (n)
 Calukya empire, the Western 58, 123, 125, 148
 Calukyas, the Eastern, 272
 Calukyas, the Western, 41-3, 53, 55, 62, 102, 105, 106, 115, 123, 125, 284
 Calukyas, the Western (minor branch), 257
 Calya, 79 See also Salya
 Cama Deva, 124
 Camakabbe 257
 Camaraja king, 387
 Camekamba, 252
 Campaka 327
 Camundarayapurana, 102, 104, 107-8, 193
 Camundi Hill, 259
 Canda Gaunda, 331, 332
 Canda Gaundi, 332
 Candappa, 328
 Candave, 354
 Candavuru, 340, 345
 Candiyyabbe Gavundi, 158
 Candiyyakka, 356
 Candragiri Hill, 4, 185
 Candragupta II, king, 4 (n)
 Candragupta Maurya, king, 3, 40, 67
 Candragutti, 307
 Candrama, autho., 385
 Chandramabandi (Vontikola), 193
 Candramuli, minister, 150
 Candraprabha the Eight Tirthankara, 380
 Candraprabhacarule 380
 Candraprabhapurana, 38 (n)
 Candraprabhasatpadi, 383
 Candrasale, the, 64, 65
 Candrayana rites, 98, 196
 Candrendra, 338
 Cangaldesa, 315 (n)
 Cangalva, chief, 97-8, 115, 379
 Cangalvas, the, 95, 97, 115, 200, 280, 313-6
 Cangalva tirtha, 199
 Canganad, 97, 314
 Cannagiri taluka, 211
 Caranas, the, 246
 Carvakas, the, 350
 Carvaka philosophy, 76
 Cataveganti, 339
 Cattaladevi, 159-161, 201
 Cattikabbe, 179
 Caturbhakti, 162
 Caudale, 138
 Caundale, 131
 Caundiyyakka, 170
 Cavaladevi, 134
 Cavana (Cama) Raja, 131
 Cavimayya, great minister, 168
 Cavudi Setti, 348-9
 Cayana, 327
 Cekkangadi, 364 (n)
 Celleketana (Cellapataka) family, 89, 144 (n)
 Cellapille, 261
 Cengiri, country, 123, 139
 Cengiri, ruler, 139
 Cenna Bommarasa, minister, 314
 Cennakka, 331
 Cennavira Odeyar, chief, 349
 Cennayya, 348
 Ceram, country, 13
 Ceras, the, 123
 Ceras, the rulers, 139
 Ceylon, 224, 240
 Chamarajanagara, 131, 133, 327, 375
 Chamarajanagara taluka, 79, 257, 293, 327

- Charlu, C R K scholar, 187
 (n), 190, 193 (n), 194 (n),
 195 (n), 198 (n)
 Charpentier, J, scholar, 3(n),
 219 (n)
 Chikamagalur taluka, 69, 75,
 168, 339
 Chikkoddi taluka, 98
 China, 370
 Chingleput district, 249 (n)
 301, 305
 Chitaldroog district, 15, 88, 105
 124, 205
 Christianity, 375
 Cidanandakavi, author, 4, 109
 Cikkamavva, 358
 Cikka Betta, 3, 26, 103, 111
 See also Kalbappu
 Cikka Hanasoge, 156, 173, 199,
 315, 358
 Cikka Jigalige, 337
 Cikka Magadi, 225 (n)
 Cikka Mahalige, 338
 Cikka Muguli, 183
 Cikkana, 348
 Cikkana Gauda, 331
 Cikur, 193 (n)
 Cilukunda, 315
 Cinna, 167
 Cinnamalli, 193
 Cynnavara Govinda Setti, 310
Cintamani, 263, 264, 261 (n)
 Citral, 246
Citrahasuge, 266
 Coimbatore district, 112, 248
 339
 Cola country, 217 (n), 246,
 279
 Colas, the, 63, 96, 115, 119,
 119 (n), 120-3, 125, 131
 Conjeeveram taluka, 24 (n),
 301
 Coorg, 95, 97 115-6, 239, 280
Cudaman, (*Culamani*), 263
 264
 Cuddapah district, 11, 40, 252
 338
 Dadiga, prince, 11, 13, 16, (n),
 92-3
 Dadiganakere, 136
 Dalaisa, 134
 Damakirti, the Bhojaka, 32
 Danada Setti, 356
 Danavulapadu, 40, 252, 323,
 338-9
 Dandanayaka—
 Amrta, 151-2
 Aprameya Cola, 64 (n),
 69 (n)
 Bahubali, 136, 149
 Baica I, 300-4
 Baica II, 307, 336
 Baladeva, 114, 133
 Bamma, elder brother of
 Ganga Raja, 116, 137(n)
 Barmmadeva, 57
 Bettarasa, 287
 Bharata, Bharatesvara I, 114,
 134-6, 149, 170
 Bharata II, 136, 149
 Bharatesvaras, the, 137 (n)
 Bhujabala Permmadi Bitti
 deva, 179
 Butideva Hoysala Sahani,
 121 See Ganga Raja be-
 fo-
 Bittimayya, 140 (n)
 Bommana Heggade, 364
 Boppa, 84, 114, 116, 130-1,
 134, 137, 148, 163, 165
 Buci Raja, 149
 Budhimitra, see Eciganka
 Bukkana, 304
 Camunda Raya, 47, 50, 102-
 4, 106-8, 108 (n), 109-112,
 127, 128, 140, 145, 185-6,
 193, 223 (n), 278, 284-5,
 339, 363, 386
 Candramauli, 169
 Cinna Raja, 138
 Dabhrabhakta See also Sirut-
 tonda
 Devappa, 371
 Deva Raya, 140
 Eca I, 116
 Eca II, 114, 116, 137, 197
 Eca III, 137 (n)
 Ecana, 130, 197

- Euganka, 116
 Ec. Raja, 126
 Ereyangamayya, 146
 Ganga Raja, 114, 116-9, 121-132, 134, 137, 137(n), 139-140, 145-7, 162-3, 197, 258, 258(n)
 Gopa, 308
 Gunda, 292
 Hulla, 80-1; 140-5, 197, 201
 Immadi Bittimayya, Visnu, 137-140, 140 (n)
 Irugappa, Irugendra, 292, 302-8, 367
 Isvara, 140, 146, 168
 Jiyanta, 32
 Kalana, 98-9, 180
 Kamana, 340
 Kameya, 345
 Kariyappa, 351
 Kesiraja, 280
 Keteya, 153
 Kuci Raja, 307, 329
 Madhava, 152-3, 153 (n)
 Mahadeva, 151
 Mallappa, 156
 Malliyanna, 204
 Mangappa, 304
 Manarasa, 38(n), 315, 315(n), 316, 379
 Mariyane, 111, 134-7, 137 (n), 146
 Masana, 129
 Mudda, 337-8
 Pancava Maharaya, 95
 Paravadeva, 146
 Punisa I (grandfather), 131
 Punisa II, 114, 131-2, 163
 Reca, Recarasa, 147-9, 181, 197, 208, 209, 214
 Santa, 380
 Santinatha, 112-3, 203
 Santivanna, 140, 146
 Sikkā Devanna Annamalai-devar, 222
 Simha, 34
 Somana, 340
 Someya, 85
 Surya, 164
 Viithaasa, 352
 Dandavati, river, 64, 71
 Danivasa, 349
 Dartidurga, king, 35, 35(n), 36
 Danube, the, 369
Darsanasara, 233
 Dasaratha, Emperor, 97, 200, 200 (n), 255
 Dasapura, 229
 Davanagere, 164
 Daya-tigamati, 158
 Deki Setti, 259
 Delhi, 365, 371
 Deparasa, 386
 Desahaga, 295
 Desai, P. B., scholar, 187 (n), 190 (n), 193 (n)
 Desil, 364 (n)
 Deva Bhupa, 346
 Devacandra, author, 4, 111, 221, 229
 Devala Devi, queen, 83
 Devalige, 386
 Devanahalli taluka, 195
 Devanna Setti, 357
 Devappa, 380
 Devappa Setti, 295
 Devaprthvīmahamahattu, 295
 Deva Raja, minister, 140-1
 Devarasa, 328, 385
 Deva Raya I, king, 299, 300, 300 (n), 302 (n), 308, 329, 340, 378
 Deva Raya II, king, 301-2, 306-7, 324, 326, 352-3, 377-9
 Deva Raya, Saluva king, 343, 349, 374
 Devarasi, 346
 Devavarma, king, 34, 223
 Devile, 315
 Devisetti, 82
 Devottama, 383-4
 Dhānyakataka, 272
 Dhara, 55, 57, 85
 Dharanendra, 255
Dharmānathapurana, 375-6

- Dharmapuri, 238
Dharmasarmabhyūdaya, 379
 Dharmasena, tenet, 242
 Dharmasena, see Appar above
 Dharwar, district, 106
Dhavalā, 353
 Dhinasa (Brhaspati), 48
 Dhruva Nirupama Dharavarṣa, king, 25
 Digambara sect, 32, 36, 191, 220-22, 367-8
Digambara darsana, 238 (n)
 Dikṣitar, V V R scholar 218(n)
 Dipanayaka, 261
 Diskalkar, D B, scholar, 195(n)
 Divakarasarvatīthya, 177
 Dodda Betta (Hill), 109, 143
 Dodda Devappa, 348
 Doddananka, author, 382
 Doddana Setti, 356
 Doddāyya, author, 38 (n), 111, 380
 Dorasamudra 80 82-5 115 126, 129-130, 133, 140, 212-3, 337
 Dravida country, 188
 Droharagharattacari 130
 Dudda Mahadeva, 165-6
 Duddammallārāsa, chief, 96
 Duggale, 141
 Duggamara Sri Narasīngere Appor, prince, 24-5
 Duggaraja, king, 252
 Dumme, battle of, 124
 Dundu Nīrgunda Yuvaraja, 88, 155
 Durgasakti, chief, 28 (n)
 Durgesa, 333
 Durvīmta, king, 8 (n), 9 (n), 19-20, 22-23 (n), 53, 265
Dvadasanuprekṣa, 378
 Dyetreyasakha, 261
 Ecana, minister, 152, 170, 197
 Edeḍore Seventy, 91-2
 Edemāle 1,000, 174
 Edenad, 133, 153, 159, 260, 337
 Eighteen viśaya, the, 221
 Ekanta Basavesvara, 293
 Ekanta Ramayya, 280-1, 293
 Ekaśīlanagara (Warangal), 263
 Elhala, king, 164-5
 Ekkasambuge (Eksambū), 98 223
 Ekkasambuge Talasamasta, 180
 Elacarva, see Kuṇḍakūṇḍa
 Ela, Elesīnga, Elacarya, Elela, 240, 241 (n)
 Elamballī, 259
 Eleyur, 262
 Erad yanad, 338
 Era Kṛṣṇappa Nayaka, 297
 Erevāṅga Hoysala Yuvaraja, prince, 76, 77, 77 (n), 138
 Ereyappa, Gaṇaga king, (Nīti-marga II), 95, 105, 173
 Europe Central, 369
 Fergusson, J scholar, 368
 Fleet, J F, Dr scholar, 4(n), 7(n), 28(n), 187(n), 188 (n), 192(n)
 Gaṇḍa—
 Addakālī, 251
 Deśika, 82
 Gaṇa, 178
 Hottage, 97-8
 Meśapasana, 14, 161, 178, 259
 Nandi, 252
 Pogale, 100
 Pogari 57
 Pulikal, 88
 Pustaka, 42, 61, 97-8, 120, 129 136, 145, 165, 182, 183, 199, 200, 206-7, 210, 212, 313, 328-9, 350-1
 Sarasvatā, 338
 Tagarigal, 96
 Tīntrīṇka, 100, 148, 151, 158, 165, 185, 208, 209, 259
 Vakra, 56
Gadyacintāmaṇi, 50

Gajasastra, 265

Gana—

Balagara, 203

Balathara, 84, 183, 200, 320,
338, 340, 364, 371Desiya, 14, 61, 76, 94, 96-8,
113, 126, 129, 136, 145, 149152, 157-161, 165, 181,
200, 203, 206, 207, 210-12,308, 320, 330, 333, 341,
343, 350, 365, 377

Deva, 42, 174

Dramila, Dravida, 44, 234-
236

Eregittur, 88

Kalor, 330, 362

Kavaruri, 251

Kranur, 11, 14, 17 (n), 55,
96, 100, 148, 151, 161, 165,205, 208, 209, 327, 359,
361

Nandi, 61 (n), 66, 160, 350

Pogariya, 245-6

Punnagavrkasamula, 88, 98-9,
223

Sarasvati, 177

Sena, 57, 100, 235, 337, 384

Sruta 330

Tavula, 158

Valahari, 251

Ganapatideva, king, 272

Gandhagudi 261

Gandiva, Arjuna, epic hero,
119

Ganga philosopher, 200

Ganga Gangeva king, see

Bhutuga king

Ganga Mahadevi 160-1

Ganga Raja, see Nagavarma

Gangasamudra, 166, 325

Ganges, the 7 7(n) 9, 9(n),
13, 26, 34, 41, 70, 77, 88,92-3, 97, 102, 104, 105, 120,
127, 133, 144, 200, 201, 283,

284

Gangavadi, 96, 100, 12-3, 25, 29,
34, 37, 68, 77, 123, 128, 133,

136, 160, 197

Gangavara, 195

Gangavati, 325

Ganges, the, 119, 343

Gangeyana Mara, 182

Ganitasarasangraha, 38

Gaudas 180, 325, 326, 332, 354

Gautama, 219(n)

Gavabbarasi, 159

Gavare 1,700, 180

Gavunda, 69

Gerasoppe, 313, 316, 339-350,

359, 364 (n), 372, 374

Gerasoppe-Naguri kingdom, 352

Ghats, the western, 120, 122,

125, 335, 360

Giriyana Setti, 347

Girnar, 343

Godavari, the, 127, 343

God (Hindu)—

Adi Varaha, 294, 321

Amrtesvara, 152

Balarama, 118

Brahma, 191(n), 293, 382

Caturananana, 372

Cenna Kesava, 198

Dhatru (Brahma), 286

Dhurjati, see Siva below

Ganesa 383

Hara, 285

Hari, 113, 285

Hoysalesvara, 268(n)

Indra, (Devendra) 40, 48,

92, 118, 214

Jalajabhava (Brahma), 129

Jayangondesvara 132

Kesava, 292, 293

Mulasthanana Gangesvara, 137

Narayana, 17

Pilduvi Isvaradeva, 97

Purusottama, 255

Purandara (Indra), 345

Rudra, 49, 113

Sahasravandana, 372

Sakti Ganapati, 314

Sambhu, 294, 321

Sanmukha, 79

Saudharmendra, 93

Siva, 229, 281, 286, 293, 294

296, 383

- Skanda, 119
 Somanatha, 281
 Triyambaka 17, 329
 Ucchista Ganapati, 314 See
 Sakti Ganapathi
 Vasava (Indra), 373
 Virabhadra, 135 (n)
 Visnu, 17, 119, 168, 286
 Yama, 122
 God (Jaina)—
 Abhinava Santinathadeva, 82
 Adi, 176, 183
 Adisvara, 358
 Ananta, 331, 372
 Anantanatha 357
 Ananta Tirthankara, 367
 Arhat (Arhant) 13, 32 162
 189, 191, 191 (n), 218,
 247, 293
 Arhat Paramesvara, 295
 Candranatha, 257, 313 343
 358, 360
 Candraprabha, 198 329, 333
 355, 357,
 Candraprabha Jina 317
 Candraprabhasvami, 248
 Candraprabha Tirthankara
 230
 Cannigabrahmaraya 316
 Caturvimsati Tirthankara
 356
 Cchaya Candranatha 199
 Cenna Parsvadeva, 86 259
 Dorbali, see Gomata Gum
 mata below
 Gomata, Gummata, colossi
 268, 364
 Gomata, Karkala, 362 377
 Gomata, Sravana Belgola
 109-111, 119, 121, 180, 185-
 6, 233(n), 360, 368
 Gomata, Venuru, 363, 385
 Gommata, 127, 142, 182-3,
 372
 Gommatesvara, 91, 143, 306
 Gummata, 376
 Gummatadhisa, 349
 Gummatanatha, 346-9, 385
 Gummatanathasvami, 309,
 327, 351
 Gummataasvami, 300, 307,
 314, 325-6
 Jina, 12, 21, 26-7, 30, 90-1,
 93-4, 110, 113, 117, 127,
 133 5, 142, 145, 148, 163,
 171, 177, 214, 250, 286,
 305, 310, 331, 336, 381
 Jinanatha, 161
 Jinapa Dharmanatha, 359
 Jinapati, 169
 Jina Raja, 135
 Jinendra, 28 (n), 31, 33, 134,
 160, 167, 169, 271, 286,
 304
 Jinesvara, 28, 148, 261, 361
 Kalasanatha, 361
 Kamalaksa, 285
 Kamatha Parsvadeva, 181
 Mallikamoda Santinatha, 43,
 181, 204,
 Mudejina, 341
 Nemisvara, 346, 360
 Padmaprabha, 184
 Parisva Tirthesvara, 294
 Parsva, 129, 150
 Parsvadeva, 143, 164
 Parsvanatha, 129, 185, 200,
 206 229, 316 318, 333, 342,
 352 355, 363
 Parsva Tirthankara, 320
 Prasanna Parsva, 261
 Rasa Siddha, 338
 Ratnatraya, 100
 Ravi, 33
 Santi Jina, 345
 Santi Jinendra, 166
 Santinatha, 40, 85, 149 152,
 196, 207-9, 252, 261, 287
 356
 Santinatha Jiresvara 338
 Santinathasvami, 299
 Santisvara, 358
 Sarppesvara, 285
 Siddhesvara, 286
 Vardhamanasvami, 325
 Vijayadeva, 329 330
 Vijaya Parsva, 80, 84, 129

- Vitaraga, 285, 294, 309
 Goddesses—
 Bhagavati, 246
 Laksmi, 11, 135
 Manimekhalai, 221
 Padmavati, 12, 71, 72 (n),
 89 200, 237, 316, 360
 Parvati, 383
 Sarada, 373
 'Sarasvati, 48 131, 371
 Tara, 232
 Varu, 372
 Vasantikadevi, 61-2, 64, 72
 Goggiga, Goggi 159
 Gokarna, 360
 Golden Lily Tank, 279
 Gollacarya royal hermit, 98
 See also Nutana Candila
 Golla country, 98
 Gomata Bhupala Prajansavala
 325
 Gommatapara (Sravana Bel-
 gola), 142
Gommatasara 14, 109
Gommatapara a Kanreda village,
 to, 376
 Gommata Setti, 182
Gommatesvataracrite, 111
 Gonibidu hobli, 29
 Gonur, battle of 101
 Gopa Gauda 350
 Gopanna Odeyar, 352
 Gopayi, 308
 Gorava, 257
 Goru Tukaram 63(n)
 Gosala, see Markali below
 Gosta Mahila 220
 Gotra—
 Atreya, 94
 Bharadvaja, 134
 Kanvayana, 7, 16(n)
 Kasvapa 263, 317
 Kaundinya, 116
 Vasista, 261
 Visvamitra 376
 Gova Deva chief, 94
Go-Vadva 267
 Govardhanagiri, fort, 343 347
 Gove Goa, 307
 Govi Danamayya, 357
 Govinda Pai, M., scholar
 7(n), 9(n), 31(n)
 Govinda, Prabhutavarsa, III,
 king, 37, 88, 223
 Govindara, 107
 Govinda Raja 113
 Govindavadi (Gangavadi), 127
 Gubbi taluka, 181, 260
 Gujjana, 178
 Gulbarga district, 193
 Gummana Setti, 356
Gummatastuka, 376
 Gummatana, 347
 Gummata Setti, 356
 Gunabhadra, author 39
 Gunadhya, author, 19, 23
 Gunamatiyar, 244(n)
 Gunasena, 236
 Gunapala, king, 164
 Guntakal, 226(n), 228(n)
 Guru (Jaina)—
 Abhayacandra, 49, 50, 75,
 75(n), 157, 196(n) 202,
 350
 Abhayachandra Bhattaraka,
 326
 Abhayacandra Pandita, 201
 Abhayacandra Siddhantade-
 va the great, 213, 350
 Abhinandana Bhatara, 244
 Abhinandi Panditadeva, 157
 Abhinava Carukirti Pandita
 299
 Abhinava Panditacarya,
 299(n), 326
 Abhinava Samantabhadra
 346
 Abhinava Srutamuni, 376
 Abhinava Vadikirtideva, 359
 Adidevamuni, 330
 Ajayanandi, 196(n)
 Ajita Bhattaraka, 27
 Ajitasena the great, see Vadi-
 bhasimha below
 Ajitasena, 111
 Ajitasena Pandita, 133
 Ajjanandi, see Aryanandi be-
 low

- Akalankadeva, the great guru,
 35, 36, 46-7(n), 57, 135,
 224, 231-233(n), 234-5, 382
 Amarakīrti, 300(n), 327, 338
 Anantakīrti 209
 Anantavīrya Siddhantadeva,
 93
 Arakīrti, 88
 Ardhabali, 234-8
 Arhanandi, 251-8
 Arhat Bhattaraka, 26
 Arimandala Bhatara, 244-5
 Aristanemi, Arittanemi, Aris-
 tanemi Pidaia, 246-7
 Aryadeva, 255
 Aryanandi, 243-244(n)
 Arya Subhendu, 313
 Astopavasa Bhalara, Kavalī
 gana Acarya, 157
 Astopavasa Kalnele Devar, a
 moving tirtha, 174
 Atta Upavasa Bhatara of
 Kurandi, 245
 Ayavadi, 49
 Bahubali, 381-2
 Bahubali Maladharideva, 261
 Bahubali Pandita, 329, 370,
 375
 Bahubali Siddhanta, 211
 Balacandra, 82, 170, 183-4,
 212-3
 Balakapinccha, 226-8, 232
 Balendu Maladharideva, 261
 Bandhusena, 33
 Bhadrabahu, the great sruta-
 kevalin, 3 3(n), 4 67, 75
 83, 185, 217(n), 225 237
 Bhadrabahu III, 4(n)
 Bhanukīrtideva, 137, 208
 Bhanukīrti Maladharideva
 361
 Bhanukīrti Siddhanta, 100,
 148, 165, 208, 259
 Bhattakalanka, 56, 264, 230,
 383
 Bhattaraka Jina Satvadeva
 355
 Bhavanandi, 243
 Bhutabali, 237-8
- Brahmadharmaruci Brah-
 magunasagara, 326
 Brahmasuri Pandita, 383
 Candrabhuti, 338
 Candrakīrti, 198, 206, 271,
 307, 325, 329, 363, 376
 Candranandi, 18, 18(n)
 Candraprabha deva, 183, 343
 Candrasena, 24, 226-7(n)
 Candrayanadeva, 94, 168-9
 Carukīrti Panditadeva, 78,
 321, 358-9, 361
 Caturmukhadeva, 76
 Cavayya, 193(n)
 Damakīrti, 33
 Damanandi, 55, 199
 Desanacandra, 196(n)
 Devacandra, 217(n), 333,
 350, 318(n), 359
 Devacandra Pandita, 137
 Devakīrtideva, 145
 Devanandi, see Pujayada
 Devasena, 233-5, 243
 Devendra Bhattaraka, 55,
 56 199 257 341 364 383
 Dharmabhusana I, 299-
 300(n)
 Dharmabhusana II, 300,
 300(n), 376
 Dharmacandra, 380
 Dharmanandi, 34
 Dharasenacarya, 263
 Dhiradeva, 252
 Divakaranandi, 174-5, 199,
 252
 Eladeva, 28(n)
 Elacarva, 37, 173, 239-41
 Ekkacattugada Bhatara, 193
 Gandavimukta 31, 137, 168,
 258(n)
 Gandavimukta Maladharī-
 deva Hemacandra, 56 See
 also Gaulamuni
 Gandavimukta Siddhanta-
 deva, 96, 167
 Gandavimuktavarati, 136
 Gauladeva Maladharideva,
 56
 Gautama Kevali, 75

- Gopanandi, 56, 76-77(n) 271
 Gunabhadra, 38, 89, 234-5, 349
 Gunacandra, 196(n), 210
 Gunakirti, 248(n)
 Gunanandi, 19(n), 224, 226, 231, 244
 Gunanandi Sabdabrahma, 231
 Gunandangī Kurattigal, 246
 Gunasagara, 201
 Gunasena, 96, 158, 236, 238-9, 332
 Gunasena-ppariyadigal, 244-5
 Gunavira 247(n)
 Gunasekhara, 247
 Hamsanatha, 380
 Haricandideva, 261
 Hemacandra, 328
 Hemasena, 29
 Indrakirti, 53
 Indranandi, 36
 Jatasringanandi, 193(n)
 Jayadeva 28(n)
 Jayakirti, 98
 Jinabhattacharaka, 100(n)
 Jinabhusana, 253 365
 Jinacandra, 56 152
 Jinacarya 376
 Jinasena I, 38 38(n), 39 234, 235 235(n) 274, 276, 276(n), 277
 Jinasena II 235, 235(n)
 Jinasena Bhattaraka Pattacarya, 354
 Jinendrabuddhi, see Puṣya-pada
 Jinananda 49
 Kābhadracarya, 251
 Kalyanakirti, 196, 377
 Kamalabhadradeva, 51, 66
 Kamalasena, 170
 Kamalavahana Pandita, 358(n)
 Kanakanandi, 116, 245
 Kanakasena, 224, 238-9, 244-5
 Kanakasena, 44 See also Vadiraja the great
 Kanakavirakuratti, 248(n)
 Kanakavirapuriyadigal, 245
 Kavicandra, 196(n)
 Kaviparamesti, 264
 Kiriya Moni Bhatarā, 201
 Kirtinandi, 88
 Kondakundacarya, the great, 14, 225-228(n), 234, 237, 239-240, 256(n), 270, 372
 Kukkutasana Maladharideva, 126, 143-4
 Kulabhusana Traividyā Vid-yadhara, 151
 Kulacandra, 55 206, 259
 Kumaradatta, 33
 Kumarakirti Traividyā, 99
 Kumaranandi, 37
 Kumarasena 51
 Kumudacandra, 361
 Kumudendu, 84
 Lalitakirti, 209 328 3 1 312 362, 377 379, 382 385
 Laksmisena, 327 365 384
 Lokasena 89
 Madhavacandra 161
 Madhavacandra Maladhari deva, 335
 Madhava Sarasvatī 381
 Maghanandi, 50 56 84-5 136, 152, 153 164, 183 203 206-7, 245 261, 338 353
 Mahadeva Bhalaiya 174
 Mahasena vrati 57
 Mahaviracarva, 38
 Maladharideva 258, 271, 300
 Maladhari Balacandra Ravula, 206
 Maladhari Gunacandra, 43, 56
 Maladhari Ramacandradeva, 258(n)
 Maladharisvami, 143
 Mallasena Pandita, 146
 Mallinathadeva, 358
 Mallisena, 376
 Mallisena Maladhari, 83

- Manasena, 327
 Manikanandi Siddhanta 94
 Manikvanandi 210, 205-6
 Matisagara, 41, 79 80(n), 249
 Maunapacarya, 327(n)
 Mauni acarya, 61, 61(n)
 Meghacandra, 75, 96, 165, 205
 Meghanandi, 203
 Moni Bhattaraka, 201
 Moni Guruvār, 239
 Moni Siddhanta, 90
 Mugulina Parsvadeva, 238(n)
 Munibhadra, 332, 336-7
 Municandra, 9, 91(n), 100, 140, 141, 208, 259, 330, 359, 386
 Munideva, 45
 Nagacandra, 200
 Naganandi, 248
 Nandibhattaraka, 17(n)
 Nayakirti Siddhanta Cakravarti, 129, 143, 150, 152, 168-170, 182-4, 210-211(n), 212, 329, 370
 Nemicaandra Bhattaraka, 182(n), 212, 260
 Nemicaandra Pandita, 184, 354.
 Nemicaandra Siddhanta Cakravarti, 109
 Nemisvaratirtha, 92
 Niravadya Pandita, see Udaya Panditadeva
 Odeyadeva Dayapala, 46, 46(n), 51
 Padmanandi, 158, 159, 181, 204, 204(n), 205, 261
 Padmasena, 100
 Panditacarya, 299, 350
 Panditadeva, 309, 325-6
 Pandita muni, 379-380
 Paramananda, 55
 Paravadimalla, 36, 39, 46(n), 247
 Paraviya, 193(n)
 Parisvasena, 180
 Parvata, 205
 Parsvabhattacharaka, 93
 Patrakesarivamsi, 237
 Prabhacandra, 55, 57 91(n), 96, 161, 165, 167, 178, 229-31, 379
 Prabhendu, 330
 Puṣyapada, the great, 19-23(n), 42, 56-7, 65, 225, 234, 238(n), 264, 266-7, 272, 385-6
 Puspādanta, 75, 237-8
 Puspasena, 36, 45, 96 236, 239, 305
 Ramachandra Bhalara, 157
 Ramacandra Maladharideva, 213, 331-2
 Ramasena, 57
 Ratnakaranandi, 380
 Ravicaandra, 167, 196(n)
 Sabdabrahmasvami, 52
 Sagarānandi Siddhantadeva, 149
 Sakalacandradeva, 174 151, 211
 Samantabhadra, the great, 11, 27(n), 57, 224-225(n)-231 233-4 237, 240-1, 264, 270 372
 Samayabharana Bhanukirti Pandita, 200
 Sambhudeva, 183
 Sambhutavijaya 3(n)
 Santideva, Santamuni, 52-3 66-7, 73-4
 Santisavana Pandita, 164
 Santisena, 271
 Santisarva 308
 Sarvanandi, Sarbanandi, 193 193(n)
 Sarvatobhadra, 381
 Siddhanandi, 162
 Siddhantacarya, 308-9, 331 2, 335
 Silabodhi, 381
 Simhakirti, 370-1.

- Simhanandi Acarya, the great, 10-16(n), 67, 70, 92-3, 196, 271, 283, 306, 320
 Sivakotisuri, 225
 Sreyamsa Bhattaraka, 183
 Sreyamsa Deva, 51
 Sridharacarya, 174(n), 240, 267, 386
 Sripala, 79(n), 80(n)-83
 Sripala Pandita, 54-55(n)
 Sripala Traividyā, 43(n), 79, 82, 140, 150
 Srisena, 226-7(n)
 Srivarddhadeva, 264
 Srivijayadeva, 29, 38, 38(n), 46(n), 160
 Srutakīrti, the Bhoja priest, 31
 Srutakīrti, 31(n), 78, 330, 379(n), 380, 382
 Srutamuni, 306, 333, 350
 Sthulabhadra, 3(n)
 Subhacandradeva, 126, 149, 161-3, 198, 209, 213, 258, 258(n), 329, 351 379
 Subhaktīrīdeva 300(n)
 Sudatta Vardhamana 62 64-5, 67-71 73
 Sukumarasena, 193
 Sumatī Bhattaraka, 181
 Sumatī Tirthankara 330
 Suryabharana, 203
 Tiruppanamalai, 246
 Traikalamuni 43, 61(n)
 Traikalayogi Siddhanta, 253
 Trimustimuni, 56
 Tripura Akalanka, 49-50
 Udayapandita, 41-2
 Umasvati, 226(n)
 Vadbhasimha Ajitasena, 49-52(n), 54, 54(n), 74, 77(n), 108, 162, 202, 274, 277-8, 312, 376-7
 Vadbhasimha, Nemicaandra, 379
 Vadigharatta, see above Vadbhasimha Ajitasena, 50, 54
 Vajraja the great, 43-43(n)-46(n)-47(n)-52(n), 66-8, 79-80(n), 202, 278, 312, 372
 Vadi Vidyananda 198, 318 323, 355, 370 371-375, 383
 Vadhula Srikrṣṇa suri, 249(n)
 Visvanala 49
 Vajranandi Siddhantadeva, 83, 133, 231-5, 237-8(n), 241, 277-8
 Vajranandi Pandita, 29
 Vakragriva, 235, 238(n)
 Vanavasasvami, 340
 Vardhamana, 37 65-66(n)-68, 84, 113, 167, 196, 299-300(n), 340, 372, 383
 Varisena, 34, 337
 Vartamana Panditar, 244
 Vasavacandra 55-7, 385(n)-386
 Vasupujya, 81, 146, 149, 185
 Vidyanandopadhyaya, 330
 Vijayakīrti, 18, 88, 99, 313, 332, 378
 Vimalacandra, 36, 43-5, 61, 65, 88, 155
 Vinavasena Siddhanta, 245
 Viradeva, 17
 Vira Pandita, 358(n)
 Virasena, 235, 349, 352
 Visakhamuni, 217(n)
 Visalakīrti, 364, 370-1
 Vrsabhasena, 354
 Gurunrpa, king 373-4
 Guruvayinakere, 368-9
 Gutti, 167, 337-8
 Gutti Haradare Setti, 310
 Guttinad, 334
 Hadagalli taluka, 92, 254
 Hadinadu, 248
 Haduhalli, see Sangitapura
 Haiva, Haive, 343-4
 Haivannarasa, 342
 Haleangadi, 369
 Hale Belgola, 55-6, 76

- Halebidu, 80, 84, 126, 129, 201,
 268(n), 294-5
 Haleya Masanavaya, 324
 Halsige, 338
 Hampe, 303
 Hamsaraja, 383-4
 Hanasoge, Panasoge, 97-8, 185,
 199-200, 261, 362
 Hanci Sahigrama 262
 Handarahalu, 149
 Hantiyur, 167
 Hanugal, 337
 Haradattacarya, 277(n)
 Haravari, 91
 Harave, 323, 328
Haribhadriyavrtti 250
 Harideva, 133
 Hariharadevi, 169
 Hariharapura matha, 381
 Harihara Raya I, king, 338
 Harihara Raya (prince and
 king), II, 287, 301, 302, 305-6,
 324, 329, 336-7, 339, 376, 381
 Harisena, author, 4
 Harivarma, king, 8(n) 28-29
 (n), 33
 Hariyabharasi, 167
 Hariyale, 136
 Hariyama Setti 151
 Hariyanna, 141, 321
 Haruva Gauda, 332
 Harvi Setti, 289
 Haryyale, 169
 Hasana, 295
 Hasan taluka, 71, 75, 82, 95,
 124, 181
 Hastimalla, king, 10, 14
 Hastinavati, 337
 Hatna, 135(n)
 Hattiangadi, 359
Hayasarasamuccaya, 386
 Hayavadana Rao C, scholar,
 16(n), 69(n)
 Hebbalaguppe, 25
 Hedanad, 338
 Heddurnad 288
 Heggadedevana taluka, 25 •
 Heggade Gauda, 183
 Heggare, 94, 205-6
 Hemacandra, author, 3
 Hemma, 160
 Hemmadi, king, 161
 Hemmadi Deva, Calukya king,
 132
 Heraḡu, 168, 261
 Heggade (Pergade)—
 Bittavva, 207 •
 Lokateyarasa, 207
 Marasingayya, 165
 Mariya Pilduvayya, chief, 97
 Nokkavva, 178
 Singimavva, 165
 Sivaraja, 147
 Somayva, 137
 Someya, 147
 Himasitala, king, 35, 232-3
 Hindus, the, 30, 187, 270, 354-5
 Hindu dharma, 277, 284, 291,
 322-3, 366
 Hinduism, 6, 280, 355
 Hiraguppe, 212
 Hiralal, scholar, 23(n), 230(n)
 Hire Cauti, 323
 Hiriya Ayya, 347
 Hiriya Hedeya Asavara Mar-
 ayya, 260
 Hiriya Jigalge, 400, 333
 Hiriyakere tank, 180
 Hiriya Mahalige, 260, 338
 Hiriya Mudda Gavunda, 184
 Hiriya sindogi, 198
 Hiriyangadi 362-3, 382
 Huen Tsiang, Chinese pilgrim,
 275
 Hobbui, 19
 Hodinad sime, 228(n)
 Holalkere 180
 Hole Narsipura, 256-7, 354-5
 Holeyas, the, 289
 Honnabangi Deva Raya, 378
 Honnale 338
 Honnana Gauda, 331
 Honnapa Setti, 341
 Honnattnad, 338
 Honnavara, 71, 340

- Honni Setti, 181
 Horanad, 338
 Hosahalli 69
 Hosaholalu, 262
 Hosanad, 338
 Hosapattana, 288, 290 323, 327
 327(n)
 Hosavur, 177
 Hoysalas the 58-9 61-2 65
 69(n) 70, 73 83 96 123
 131, 147, 211 294
 Hoysala Empire, 80, 83 115
 120, 134 169, 386
 Hoysala Goidi Setti 286
 Hoysala Setti, 197 n
 Huccappa Deva 294
 Huligere, 323 327 332 337 8
 354
 Huhyarapura, 94
 Huhur, 168 205
 Hullahasa, 142(n)
 Hullela, 256
 Humcca, 11, 20 90 91 159
 174-5, 185 200, 299 300(n)
 360, 363
 Hunur, 323, 329
 Hunur taluka, 257, 261, 314
 330, 331
 Icaladala, 349
 Icavadi, 17(n)
 Idugani, Iduvani, 293, 354
 Ikavaku kula, 97, 200
 I-lan-na-po-sa-to, country, 191
 Ilangovaladigal, author 218
 Ilcyandakudimaranayanar,
 saṃt, 273
 Immadi Bhairavendra, king
 383, 385
 Immadi Deva Raya, king
 343-5
 Indaparasa (Immadi Saluven-
 dra), prince, 318, 355
 India, 3, 15, 101, 109, 224, 370
 Indian, priests, 129
 Indra IV, king, 40, 104-6, 186,
 252
 Ingundi, 338
 Irandur, 342(n)
- Irish Mss 369
 Iriva Bedenja 42-3, 61 65
 Irungola, 182 210
 Jacobi H Dr scholar 2-2 n
 Jagaddala Somanatha author
 21(n) 267
 Jagadckamall'a II Purma
 king 164
 Jagadekamall'a (Jayasimha III)
 king 203
 Jagadekavira Racamalla I,
 102-4, 105-7
 Jagadeva Santara king 115
 Jaimini philosopher, 76
Jambhusaka 21
Jamaganitasutratikodala an
 266
 Jainas, the 3-4, 33 62 98 1-7
 156, 160 186-7, 192 214
 220-3 246 248 252 254 256
 267-73, 277-8 284-92 294-6
 300 302 3 314-5 326 331
 334-335(n) 339 351 354 6
 359 364-5 367-8 370 375
 383
Jainendra 20-1 56 See *Jai-
 nendra Vyakarana*
Jainendrakavyanabhidaya 263
Jainenai vyakarana 20 21
 Jainism 13 and passim
 Jakkabbarasi, 342
 Jakkannabbe, Danadanavakiti
 116, 163
 Jakkavve, 168, 170-1
 Jakkisundari, 157
 Jakkivabbe Dandana, akiti
 155-6, 158, 163
 Jalamangala, 88
 Jam, chief, 123
 Jamali, 220
 Jambavakula, 289
 Jambayahalli, 338
 Jambudvīpa, 113, 345
 Jambukhandi, Jambukindi, 256
 Jammalamadugu taluka, 40
 252
 Janaki, 304

- Jangamas, sec Vira Saivas
 below
Jatakatilaka 54, 267
Javagal, 80, 130 262
Jayadhavala, 353
Jayadhavalatika, 235
Jayama, 357
Jayangonda Cola king 222
Jayanripakavva 31b
Jayasimha III, king 43, 41,
 46-9, 54, 66, 202
Jiddulige 70, 201-5, 260
Jimutavahana Kiacchara lord
 210
*Jina Brahman*s 261
Jinadatta Raya, king, 89-90(n),
 200, 228(n) 360
Jinadeva, 178
Jinadevanna, 111 378
Jinadevarathavatrprabhavaka
 380
Jina dharma, 2, 33-4 and *passim*
Jinaksaramale 40
Jinanathapura, 145, 176
Jinapurana 380 382
Jinastuti, 377
Jinendramangalam (Kuruvadi-
 midu), 358
Jiva, tenet, 242
Jivandharacarite 376 379
Jivandharasatpadi 379
Jnanabhaskaracarite 381
Jnanacandrabhyudaya 377
Jnanacandracarite, 385(n)
Jnanasambandhar sec Tiru-
 jnanasambandhar below
Jodi Kempnanapura 293
Jogamattige, 261
Kabbalu, 184
Kabbigarakava, 266
Kacchara Kandarpa Senamara
Niravadyayya, king, 174
Kadaikottur 247
Kadalalahalli, 83
Kadambalige, 1,000, 157
Kadambas, the, 30, 34, 41, 115
Kadika, family, 325
Kadungon king, 243(n)
Kadur district, 60, 82, 339
Kaduvetti, king, 103, 159
Kaggere, 143.
Kaidala 259
Kailasa, 129, 144, 210
Kakambal, 157
Kakatiyas, the, 272
Kakka, *Kakkala*, king, 41
Kakusthavarma king, 30-1
Kalacumbarru, 252
Kala, king 132
Kala, tenet, 242
Kalacurivas, the, 147-9
Kalala Mahadevi, queen, 320-1,
 361-2
Kalamukha order, 49, 202
Kalapala king, 79
Kalasa, 94, 261, 360-1
Kalasapura, 82
Kalasatavadu, 257
Kala Setti, 361
Kalasodbhava (Agastya), 373
Kalbappu, see *Cikka Betta*, 77
Kaliyakke, Senior *Dandanaya-*
kiti, 164
Kalidasa, poet, 377
Kali Ganga, 93
Kali Gaundi, 332
Kaluga 92, 250
Kali Setti, 177
Kalivita, 144, 144(n)
Kaliur, 69
Kalivuga, 18, 35
Kallahalli, 262, 315
Kallangere, 85
Kallappa, 342(n)
Kallappa Sresthi 341
Kallayya, 151
Kalleha, 288-91, 323, 326-7
Kali Setti, 261
Kallurgudda, 11, 91
Kalya, 290
Kalyanakaraka, 21(n), 267
Kamadeva, king, 281, 345
Kama Gauda, 331
Kamanakathe, 377
Kamana Setti, 379
Kamayya Nayaka, 327

- Kambadahalli, 130, 136
 Kambha, Sthambha, Ranavah-
 ko, Saucā, king, 37, 38(n).
 Kambhaya, 348
 Kām Gaundi, 332
 Kām Setu, 82
 Kāmbunāḷige, 338
 Kāmnata Maccayya, 151
 Kāmba-temna, -see Kr na - near
 below
 Kanakagiri, 328-30, 378, 382
 Kanakapura, 386
 Kanakyaabharasi, 165
 Kancaladevi, 253
 Kānci, 119, 135, 228-50, 377
 Kāndāci, 24, 155
 Kānigrama, 258
 Kāndu, 175
 Kānnadiga, the, 266, 268
 Kānnana Nāyaka, 253
 Kānnanur (Vikramapura), 85
 Kānnaparya, 113
 Kānnapadi, 364(n)
 Kānniāl, 124
 Kānti, author, 266
 Kāntimayya, 141
 Kānpurupadi, 249
 Kāpahka-, the, 36
 Kāpila, the, 36
 Kāpu, 359-60
 Kāra, 228
 Kāradusana, 228(n)
 Kādama, 42
 Kārahataka, Kārhād, 98, 229-30
 Kārigunda, 146
 Kānkila, Cola, ling, 241(n),
 249(n)
 Kāriya Gummata, 325
 Karkala, 91, 268-9, 280, 313,
 316, 341(n), 360-4(n), 367,
 373, 374, 377, 381, 385
 Karkala House of, 340
 Karkala Gommatesvaracarite,
 385
 Karkala taluka, 153
 Karkataka, 1, 6, 6(n), 7, 26, 41,
 43, 58-9, 61-2, 64, 68, 72-3,
 78, 86-7, 90, 102, 112, 114,
 119, 121, 121, 158, 184, 211-5,
 217, 221, 223, 225, 228(n),
 234, 254, 262-5, 266, 272,
 279-81, 282-3, 287, 293, 303,
 316, 334, 338-40, 352(n), 353,
 358, 364, 365-7, 385
 Karnatakabhasabhusana, 266
 Karnatakacakra-varti, author,
 276
 Karnatakakalyanakarara, 267
 Karnatakasabdhanusana, 264
 Karnatakasannuana, 384
 Kartavirya, king, 98-99, 180
 Karungalakkudi, 244
 Katavapra, see Cikka Bettā,
 77(n)
 Kathamandu, 370
 Katre, Dr S M, scholar,
 219(n)
 Kaundinya - Maṭra - Varuṇa -
 Vāsista-pravara, 261
 Kausika-vamsa, 88
 Kavade Boppa, 208
 Kavanahalli, 166
 Kavri, the, 120, 128, 241
 Kaveripumpattinam, 241, 241
 (n)
 Kavi, 348
 Kavirajamarga, 192, 265
 Kavri, 158
 Kavisvara, author, 192(n)
 Kavyasara, 380
 Kavyavalokana, 266
 Kelasuru (Cchatratrayapura),
 383
 Kelavane, (Kervase?), 381
 Keleyabbe, 178
 Kellangere, 144-5, 201-2, 207
 Kellipusugur, 24
 Kerala, 132
 Keralas, the, 131
 Kervase, 262
 Keṣavavarmi, author, 376
 Keśiraja, author, 187(n), 266
 Khagendramanidanpana, 386
 Kharavela, king, 250
 Khedaga, battle of, 107

- Khottiga, Nityavarsa, king, 40, 157
 Kienorn, scholar, 191(n)
 Kilakkudi, 144
 Kilavalavu, 244
 Kirata, chief, 132
Kirātārjunīya (commentary to XV Sarga), 20, 22, 23
 Kurtideva, king, 158
 Kirtivarma, 267
 Kuttur (Kirtipura), 185
 Kaviri, 95
 Kodagas, the, 131
 Kodangnad, 167
 Kodanki, 260
 Kodurpal, 364
 Kogali, 42, 53, 86, 253
 Kolar, Kuvaiala, 12
 Kolar province, 83
 Kolhapur Kollapura, 137, 145, 149, 206-7, 339, 353, 365
 Kolhapur State, 63(n)
 Komati, 377
 Kombaru, 364(n)
 Konakonala, Konakunda, Konakuntla, 226(n), 228(n)
 Konah, 226-7(n)
 Konda, fort, 228(n)
 Kondabhatta, 226-7(n)
 Kondaganale, 226-7(n)
 Kondakuru, 226-7(n)
 Kondalinad, 226-7(n)
 Kondamma, 226-7(n)
 Kondanad, 226-7(n)
 Kondarade, 337
 Kongalnad, 8,000 province, 95
 Kongalvas, the, 63, 95-7, 115, 131, 158, 313
 Kongas, the, 79, 115, 130, 132
 Kongu, ruler of, 139
 Kongu, 13, 123, 139
Kongudeśa rajakkal, 9(n)
 Konguna, 188 See also Kopa-na
 Kongunivarma I, king, 7(n), 8(n), 9(n), 10-15(n)-16(n)-17, 30, 59, 70
 Konkana, 13, 336, 343-4
 Konkanigas, the, 336
 Konkanapulo, 188, 188(n), 189-191
 Kopana Kopbal, 128, 137, 144, 152, 185, 187-188(n)-199(n), 307, 329, 356, 360, 372
 Kopbal,
 Koppa, 363
 Koppam, 191(n), 195-6(n)
 Koppa taluka, 54(n)
 Korapa (Kumarayya), 131
 Kota, kings, 272
 Kotana Setti, 346
 Kothanadu, 212
 Koti Setti, 165
 Kotisvara, 379
 Kottagere, 261
 Kotturu, 254
 Kovalanad, 25
 Krishna, M H Dr, scholar, 25, 62, 66, 69, 76(n), 121, 204(n), 207(n), 210, 223(n), 300(n), 357, 357(n)
 Krishna Rao, B V, scholar, 9(n)
 Krishna, river, the, 195(n)
 Krsna I, Akalavarsa, king 19(n), 233(n)
 Krsna II, king, 28, 36, 38-9, 89, 207
 Krsna III, king, 39-40, 105-6, 144(n), 155
 Krsnaraja, king, 252
 Krsna Raja, Saluya, king 374
 Krsna Deva Raya, the great, 198, 297, 301, 319, 323, 355, 373-4
 Krsnappayya, 295
 Krishnarajapete taluka, 164
 Krsnavarma, king, 8(n), 34
 Ksapanakas, a sect, 219, 221, 223(n)
 Ksemapura, Gerasoppe, 344-5, 349
Ksetraganita, 266
 Kubera, 214
 Kubja, Sundara, Kun Pandya, king, 274, 275-7

- Kuci Raja, 100, 100(n)
 Kukkutesvara (Bahubali), 110
 Kulottunga Coladeva, king, unidentified, 249(n)
 Kulottunga Cola Deva I, king, 248
 Kulottunga Cola Deva, II, king, 274(n)
 Kumarapura, 17
 Kumari hill, 250
 Kumbanur, 248
 Kumbeyanahalli, 151
 Kumbhasikepura, 90
 Kummadavad (Kalbhavi), 25, 25(n)
 Kummanahalli, 262
 Kunanka, 107
 Kuncinad, 338
 Kunda, 228(n)
 Kundadri, 382
 Kundagatta, 228(n)
 Kundasila, Kirukunda, 226(n)
 Kundavi, 247
 Kundi province, 99
 Kunigal, 306
 Kunigal taluka, 261
 Kuntala, 378
 Kuntala country, 113, 342(n)
 Kuntalapura, 260
 Kuntalavisava, 164
 Kuntidevi, the epic queen, 255
 Kuppai, see Kopana above
 Kuppatur, 158-9, 185, 204-5(n), 209, 308, 313, 323, 333-5, 350
 Kural, 218, 218(n), 239-40, 263
 Kurandi, Tirukkattamballi, Tirukurandi, 244-5
 Kurcakas, a sect, 32, 34
 Kurnool district, 319
 Kuruhirtha, 161
 Kusumajammanni, 315(n),
 Kuyirkudi, 245
 Laghu Havva, king, 231
 Lakkavalli, 262
 Lakkale Laksmirathi, 162-3
 Lakshma, Gopala, Rayadanda, 112-3
 Lakshmana, epic hero, 97, 200
 Lakshmana, 141
 Lakshmanesvara, 343
 Lakshmanathirtha, 195-6(n)
 Lakshmesvara, 28
 Lakshmi, 116
 Lakshmi Bommakka, 320
 Lakshmidēvihalī, 256
 Lakshmi Mahadevi, queen, 129
 Lalliya, usurper, 105
 Lanka, 103
 Lilavati, 266
 Lingarajayya, 358
 Lokaditya, 89
 Loka Gavunda, 100
 Lokaladevi, 151
 Lokambike, 141
 Lokanatharasa, 361
 Lokanatha Sastri V scholar, 352(n)
 Lokapala, 233
 Lokayata, system of philosophy, 27, 49, 76
 Lokundi, 152
 Mabu Gauda, 346
 Macikabbe, 165-7, 179
 Maciraja, 133
 Maciyakka, 168
 Maci Setti, 177, 180
 Madalur, 157
 Madda Heggade, 359
 Maddagin, 357
 Madhava, 192, 361
 Madhava Bhatta, 49
 Madhava I, 92-3 See Kongumivarman I, king, above
 Madhava II, king, 28-9(n)
 Madhava Kiriya, 8(n)
 Madhavarajendra, king, 315(n)
 Madhava Raya, governor, 336
 Madhava Setti, 261
 Madhura, author, 376
 Madhuracaya (Caladanka, Gangarabhata), 107-8
 Madhusudana, 141
 Madigas, 289-90.

- Madri Setti, 180
 Madras Museum, 345
 Madura, 234, 238-243, 274, 276-9
 Madura district, 217(n)
 Madura taluka, 241, 244(n)
 Maduvankanad, 95, 158
 Magadi, 148
 Magadi, taluka, 288
 Magodu, 346
 Magundi, 208-9
Mahabharata (Telugu), 263, 272
 Mahadeva Raya, king, 100
 Mahadevi, 94
Maha-dhavalu, 353
 Maha-mahattu, 295-7
 Mahamandalesvara—
 Camunda Raya, 202-3
 Ekkalarasa, 151
 Madhurantaka Pottappi Cola
 Tilaka Narayana Manuma
 Reddi, 272
 Saluvendra, 317
 Sangi Raja, 318
 Somaraya Odeyar, 328
 Sripati Raya, 310
 Mahaprabhu—
 Avalinad, 332-3
 Ayappa Gaunda, 332
 Canda Gaunda, 332
 Becca Gaunda, 332
 Bhairana Nayaka, 354
 Bullappa, 320
 Deva Raja, 320
 Gopa, 308-9, 334
 Rama Gaunda, 332
 Tavanidhi Brahma (Bomma)
 Gaunda, 320, 335, 335(n)
 Vijayapala, 315
 Virayya Nayaka, 327
 Mahapradhana Naganna, 288
Mahapurana 161
Mahapuranasangraha, 89
 Mahasamanta—
 Gosgi, 89(n)
 Kalivitta, 144(n), 155
 Srivijaya, 37-8
 Mahavira, the Great, 219(n), 220, 250
 Mahayana school, 72(n)
 Mahendrarajadhiraja Nolamba, king, 238
 Mahendravarma, II, king, 279
 Mahendravolalu, 174
 Mahesvaragama samaya, 94
 Mahipala, king, 11
 Mahura, 175
 Maitreya, 189, 191
 Makana, 327
 Makanabbe, 116
 Maladevi, queen, 380
 Malagavadi, 157
 Mala Gauda, 331
 Malala Devi, queen, 158, 205
 Malava, 229
 Malavalli, 88
 Malavalli taluka, 256
 Malavve, 170
 Malavvi (Malambi), 95
 Malenad, 308
 Maleyalas, the, 132
 Maleyarajya, 287-8
 Maleyur, 323, 328, 330, 378
 Malla, minister, 209
 Malla Gaunda, 146
 Mallalegade Bamma Gaunda, 307
 Mallappa, 288
 Mallaraja, 358
 Mallarajapattana, 315
 Mallaru, 359
 Mallavalli, 281
 Mallikarjuna, Immadi Deva
 Rava, king, 352
 Mallinatha Suri Kolacala, 377, 277(n), 378(n), 383
 Mallinatha II, 377-8(n)
 Malli Setti, 181, 179, 346
 Malliyapundi 252
 Malliyur, 247
 Malur, taluka, 17
 Mamamba, 341
 Manali Mane Odeyon, 88
 Mandagadde hobli, 45
 Mandalu hull, 13, 92-3

- Mandali 1,000 92, 161, 286
 Mandana Mudda, 170
 Manevane, 57
 Mangalore taluka, 359
 Mangaraja, poet, 38(n), 315, 315(n), 316, 379, 386
 Mangaraja, king, Mangabhupa, 342, 342(n)
 Mangayi, 299, 326
 Manikadeva, 324
 Maniksetti, 75
 Manikavolal, 133
Manimekhalai, 218, 221, 241-2, 242(n), 263
 Manne, 257
 Manu, 110, 116
 Manu-Cola, 241
 Manuvaka, 224
 Manykheda, Manykheta, 231, 259
 Manyapura, 37, 89, 223
 Mara, Santara chief, 54(n)
 Mara, 116, 339
 Marabbe Kantiyar, 257
 Maradc, 34
 Marale, 69
 Marandale, 13
 Marasimha, king, 10, 26-28(n)-29(n), 39, 41, 93, 102, 104, 105
 Marasinga, chief, 164
 Marasinga, Ereyappa, king, 192
 Marati, 262
 Marbala tirtha, 259
 Marikali, 149
 Mari Setti, 82
 Markali, 219(n), 220-1, 242
 See also Gosala
 Marugarenad, 286
 Marula-Jina-Jakavehatu, 339
 Maruvarma, 155
 Marwar, 325-6
 Masana, 115, 129(n)
 Masana Gauda, 183
 Masanahalli Kampana Gauda, 309, 351
 Masanayya, 151
 Mattavara, 75, 339
 Mattiyakere, 182
 Manuakote, 192
 Morayas, the, 190(n)
 Mavinakere, 133
 Mayanna, 325
 Mayana, 327
 Maya Setti, 327
 Mazyurvarma, king 30, 31(n)
 Mecakka, 320
 Meghutti Mandalai, 1,000, 160
 Melasa rock, 174
 Melige, 364
 Melukote, 289, 339, 354-5
 Mepinad 300
 Meru mountain, 93, 210
 Mimamsaka system, 49, 293
 Miraj taluka, 28
 Mitra kula, 285
 Modurnad, 133
 Mogaru, 364(n)
 Molagere tank, 175
 Molakalmuru, 15
 Molakere, 174
 Monier Williams, scholar, 219(n)
 Moraes, G M, scholar, 31(n), 72-3(n)
 Morasunad, 313, 351
 Morayas, the, 190(n)
 Mottenavile, 166
 Mrgejavarma, king, 31-4, 223
 Muccundi, 83
 Muddarasa, 142(n)
 Muddavve, 170
 Muddiyakka, 141
 Mudgere taluka, 29, 60 94, 261, 360
 Mudigondacolapuram, 248
 Mudubidre, 262, 269, 339, 351-3, 359-60, 364(n), 368-9, 380-1
 Muguli, 386
 Muhammadans, the, 287, 303
 Mukhanayanar, saint, 273
 Mukkanna Trinetra, king, 30
 Mulevalli, Mallavalli, 254-5
 Mulki, 359

- Mulki-Hosangadi, 364(n)
 Mullappalli, 245
 Mulluru, 95, 116, 239, 313
 Mummurandanda, 180-1
Munivamsabhyudaya, 109
 Munjaraya Vadighangala
 Bhatta, See vadighangala
 Bhatta
 Murgarenad, 259
 Musunikunda, 251
 Muttara Honnenahalli, 320
 Muttagi, 193
 Muttupatti, 244-5
 Muttukurram, 358
 Mysore, 59, 95, 185, 259, 387
 Mysore district, 24, 25, 42, 97, 351
 Mysore hobli, 65
 Mysore taluka, 257
 Mysore State, 11, 29, 44, 49, 56, 60, 97, 195, 314, 330, 354
 Nadali, 75
 Nagadeva, 156
 Naga Gonda, 326
 Naga Setti, 326
 Nagakumara, warrior, 156
Nagakumaracarite, 381
Nagakumarakavya, 263
 Nagaladevi, 116
 Nagamangala taluka, 64, 130, 135(n), 141, 365
 Nagambika, 147
 Nagappa Sresthi II, 316
 Nagarakeri, 342
 Nagarakhanda, 55, 70, 99, 100, 148, 155, 159, 204, 286, 320, 333-4, 337, 350
 Nagarcoil, 358(n)
 Nagarjuna, scholar, 267, 267(n)
 Nagarasa, 142(n)
 Nagar taluka, 44, 65, 90, 200
 Nagavarma (Camunda Raya's younger brother), 107
 Nagavarma of the Pasindi Ganga family, 87-8
 Nagavarma, I, poet, 30
 Nagavarma, II, author, 266
 Nagavarma, sculptor, 285
 Nagayya, 365
 Nagileykoppa, 335
 Nagariraja, 340, 343, 344, 373, 380
 Nagi Setti, 335(n)
 Nagna sect, 219, 221
 Nagularasa, minister, 91
 Naiyayikas, the, 293
 Nakana (Nagadeva), 131
Naladiyar, 218, 263
 Nalas, the, 200
 Nalluru, 262
 Nami Setti, 210-1
 Nanabbekanti, 157
 Nanadesis, 206
Nanartharatnakara, 306, 384
 Nanda, king, 250
 Nandanmali Bhatta, 373
 Nandagiri hill, 12
 Nandavara, 364(n)
 Nandi hill, 255-6
 Nandipottarasar (Nandivarma III, Nandi) king, 247-8
 Nandianna, 245
 Nandiyapura, 384
 Nanjadeva, king, 373
 Nanjaraja Odeyar, 328
 Nanjarajapattana, 314, 373
 Nannayya, author, 263, 265(n)
 Nanni Nolamba, king, 102, 104
 Nanni Santara, king, 91, 160
 Nannya Ganga, king, 91-3
Narabingali, 379
 Narasana Nayaka, 346
 Narasimhatta, 316
 Narasimha, king of Bilige, 373-4
 Narasimha I, king, 80-1, 129-130, 134, 135-6, 140, 142, 143(n), 145-7, 168, 274-5, 279
 Narasimha II, king, 142, 153, 167, 182
 Narasimha III, king, 66(n), 93-5, 183, 212
 Narasimhasarya R scholar, 4, 4(n), 7(n), 8(n), 9(n), 19,

- 23(n), 38(n), 62, 64(n) 69,
76(n), 96, 109, 111, 144(n),
153, 163, 174(n), 187(n),
192(n), 193(n) 206(n),
225(n), 226(n), 357(n),
379(n)
- Narasimha Bharati, Sringeri
guru, 381
- Narasimharajapura, 356, 357(n)
- Narayana, 147
- Narayana, architect, 25
- Narayanaparvata, see Melu-
kote
- Narigunda, 267
- Narasimha*, 235
- Navilui, 184
- Nayanars, saints, 268, 272, 279
80
- Nedumaran, king, 274-5
- Nelamangala taluka, 89, 257
- Nellore district, 249
- Nelveli, battle of, 275-7
- Nemanna, author, 381
- Nemicandra, 111
- Nemijinesasangati* 316
- Nemusvarante*, 380
- Nemi Setti, 179, 260, 356
- Nerambadi hole, 364(n)
- Nidambare tirtha, 160
- Nidugallu (Kalanjana fort-
ress), 182, 182(n), 308-9,
354
- Nidugod, 206
- Nidutada hobli, 95
- Niladri, 131-2
- Nilakesi* 218(n), 263
- Nimbagrama, 226-7(n)
- Niravadyaya, 174
- Nirgrantha, 221, 241-2
- Nirgrantha, philosophy, 242
- Nirgunda country, 24, 88, 146,
155
- Nirgunda Yuvaraja, 155
- Nirvana, 224
- Nitimarga I, Ereyanga, I, king,
26
- Nitimarga III, Racamalla,
king, 29-30
- Nittur, 181, 260, 382
- Nizamabad, 186
- Nizam's Dominions 186-7
- Nelamayya, 256
- Notambas, the, 102, 104, 245
- Ngilambavadi 32,000, 123, 285
- Nombare, 163
- Nonamangala, 17
- North Arcot, 40, 243, 246-7,
249
- Nrupa Kama, Hoysala king, 63,
67-8, 73, 116
- Nripatunga, king, 192, 192(n),
265
- Nisimhavarma, king, 79
- Nuggehalli, 313
- Nunna vamsa, 148, 208, 260
- Nutana Candila, chief, 98
- Nvavakumudacandirodaya* 20,
21
- Odduga, 159
- Ogeyakere, 318
- Ojekula 325
- Ojana, 341
- Okkalugere, 152
- Ongole taluka, 252
- Orissa 124
- Padajoti*, 380
- Padangondu, 222
- Pada-Panamburu 359
- Padarthasara*, 84
- Padayojana, 377(n)
- Padeyur, 37
- Padiyara Dorapayya, 157
- Padmakarapura, 318
- Padmaladevi, 134
- Padmamba, queen, 373
- Padma (Padmana), minister,
317-8
- Padmanabha, king, 11, 93
- Padmana Pandita, author, 386
- Padmannarasa, 342
- Padmanna Setti, 295
- Padmanopadhyaya, 383
- Padmarasa, author, 383, 386
- Padmarasi, 346

- Ramatirtha, 252-3
Ramayana, 256
 Ramesvara, 296
 Ramnad district, 217(n), 245, 358
 Ranasinga, king, 103
 Rangacarya, V scholar, 38(n), 247(n), 274(n)
 Ranna, Ratna, poet, 42, 111
Rannakanda, 111
 Rastrakutas, the, 25, 26, 34, 41, 58, 104-6, 192
Ratnakaranda, 27(n), 376
Retnakavadinavarasataka, 384
 Ratnanandi, author, 4
 Rattas of Saundatti, 98-9
 Ravana, 103
 Ravanduru, 330
 Ravivarma, king, 31, 33
 Raya, see Camunda Raya
 Rayadurga, 323, 338
 Rayadurga taluka, 251
 Rayarajapura, 139
 Revakka, princess, 105
 Rice B L, scholar, 4, 4(n), 7(n), 8(n), 9(n), 15, 17(n), 18, 18(n), 19, 20, 25(n), 29, 54(n), 61, 61(n), 61.5, 69, 72-3(n), 77(n), 79, 95, 114, 119(n), 123, 156(n), 187-8, 192, 193(n), 194(n), 195-5(n), 202(n), 225(n), 233(n), 240, 258, 264(n), 269(n), 274(n), 308-9, 329
 Rohini, 156
 Romans, the, 69(n)
 Romulus, 69(n)
 Rsabha, 31
 Rsihalli, 75
 Rudradeva, king, 263
 Rukmini, 164
Rupasiddhi, 44
Sabdamamdarpana, 266
Sabdanusasana, 22, 45
Sabdavatara, 19, 20, 22, 23
 Sadasiva Raya, king, 358
 Sadaiyan Koccadaiyyan Rana-
 dhira, king, 276
 Sagarakatte, 65
 Sagarakula, 155
 Sahani Bittiga, 168
 Sahya mountains, 139
Sahasabhumarjuna, 111
 Sahasatunga, see Dantidurga, king, 35, 232, 233(n)
Sahityavadyambudhi, 386
 Saivas, the, 36, 97, 293, 360
 Saivism, 274-5, 277, 281, 355
Sajjanacittavallabha, Kannada vrtti to, 376
 Sakas, the, 200
 Sakatayana, author, 20, 22, 22(n)
 Sakkarepattana, 262, 327(n)
 Sakkara Setti, 365
 Sala (Hoysala chief), 63-4, 69(n), 70-71(n)-73(n)
 Salagrama, 223
 Salem, 123
 Salem district, 245
 Saletore, R N, scholar, 72-73(n)
 Saleva Snabova, 198
 Saliyur, 259
 Salotgi, 193-3(n)
 Salu Mules, 337-8
 Saluva Cenna Bhairadevi, queen, 347
 Saluva Deva Raya, king, 318-9, 345, 373
 Saluva Immadi Deva Raya, king, 344-5, 349
 Saluva Kiswa Raya, king, 318-9, 373
 Saluva Malla, king, 344, 380
 Saluva Malli Raya, 318, 373
 Saluva Narasimha Raya, 374
 Saluvas, the, 313, 344(n), 355, 374
 Salva, author, 380, 380*
 Salva Deva, 380
 Salva, 43(n), 79
 Samanta—
 Adiyama, 79, 119-121
 Baci Raja, 286,

- Dama (Damodara), 121-122
 Gova, 168, 205, 286
 Gulī Buca (Bacı), 259
 Marayya, 260
 Muddayya, 205, 209
 Narasimhavarma, 119, 121-2
 Sankara, 148, 181, 208
Samadhisataka, 21
 Samayas, the four, 94, 116, 257, 286
 Sambhudeva, 150
Samvaktvakaumudi, 316, 384
Sanatkumaracarite, 379
 Sangama, chief 1, 292
 Sangama, Saluva ruler, 379 9(n)
 Sangha—
 Deva, 234
 Dramila (Dravida), 43 54, 61, 66, 150, 158, 227, 228-(n), 234 8(n), 241, 277
 Mula, 13-4, 18 29 12, 55, 57 61(n), 75, 76, 82, 84, 96-7, 100, 113, 128-9, 137, 152, 158, 161, 182, 198, 200, 207, 211, 228(n), 234, 236-6(n), 238, 246, 261, 308, 325, 327, 330, 338, 350, 354, 355, 361, 365
 Nandi, 44, 65, 81, 83, 96, 234, 236, 238, 372
 Navilur, 61(n)
 Nirgrantha, 32
 Sena, 234
 Sinha, 234
 Sramana, 257
 Svetapata, 32
 Yapaniya Nandi, 88, 223
 Yapaniya, 98, 252, 338
 Sangham the, 217, 239-240, 284-(n)
 Sanghayana (the Great Council of Kharavela), 250
 Sangi Raja, king, 374
 Sangitapura (Haduhalli), 313, 316-9, 344(n), 359, 364(n), 374, 379, 380
 Sankaragana, king, 37
 Sankaya Nayaka, 170
 Sankhya, philosophy, 27, 49, 76
 Sankhyas, the, 231, 350
 Santa, Saluva chief, 319
 Santagere, 175
 Santaladevi, queen, 132, 165-7, 342
 Santale, 94
 Santalige, 1,000, 90, 175
 Santaras, the, 54(n), 89-90(n)-91, 94, 115, 118, 159, 360-1
 Santarasa, author, 384(n)
 Santavendra, see Satavendra below
 Santigrama, 166(n), 181
 Santikabbe, 179
 Santinatha tirtha, 209
Santipurana, 40, 156
 Santiyakka, 138, 165, 170
Saracatustaya, 212
Saradavilasa, 380
 Saraguru, 351
Saratraya, Kannada *vrtti* to, 376
 Sarkar, B K, scholar, 269(n)
 Sarvarthasiddha (Gautama Buddha), prince, 188
Sarvarthasiddhi, 21, 23(n)
 Sasapura, Sasakapura, (Aṅga-di), (Sosevuru), 60, 62, 64-5
Sastrasarasamuccaya, 85
 Sastri, H K, scholar, 194(n)
 Satavendra, king, 373-4
 Satrubhayankara, king, 36
 Sattamangala, 248
 Sattangari, 245
 Sattarasa Nagaryuna, 155
 Satya Ganga, prince, 161
 Savanabali, 165
 Savaneru, 81, 143
 Savarda, 63(n)
 Sekkilar, 274, 274(n)
 Selaras, the, (Silaharas), 98, 193
 Sembur, (mod Sambanur), 164
 Sendan (Jayanta), 243(n),

- Padmavati 141
 Padmavatiyakka, 157
 Padmayi, 308
 Padmavatiyakere, 168
 Padmi Deva, 84
 Padmaja, architect, 177
 Paduma Setti, 182
 Padumana Setti, 354
 Paduvele Talai, 156
 Pagimagala tank, 175
 Palisaka, 32-4, 223,
 Palkigundi Asokan Edict, 189
 Pallavadhuraia, 24, 155
 Pallava Mahendra Nolamba,
 245
 Pallavas, the 139, 279(n)
 Pallmadam, 245
 Palupare, 315
 Pambakke, 157
 Pampa, author, 263, 265(n)
 Pampadevi, princess, 161-2,
 201
 Pamparaya 133
 Pancabana, author, 384
 Pancalas, the 297
 Pancalinga matha 49
 Pandara, a Bhoyaka, 33
 Pandavas, the 255
 Pandiga, 157
 Panditacarya, author, 385(n)
 Panditayya, 358
 Pandya country, 217(n), 246
 Pandya, Nayaka, 363
 Pandya, ruler, 50, 54, 269, 363,
 377
 Pandya viceroy, 164
 Pandyas, the, 115, 118, 123-4
 Pandyas, southern, 139
 Pangala lineage, 359
 Panja, 364(n)
 Panhala mahal, 63(n)
 Panini, 20, 23
 Parama village, 126
 Paramabbe Kantiyar, 256
Paramagamasara, 376
 Parma Gula, chief, 24, 155
 Paramanu, tenet, 242
 Parantaka I, king, 247.
 Paricchedi Pasupati dynasty,
 272
 Parisanna, 146
 Parisetti, 184
 Parisva Gauda, 354
Parsvanathacarite, 44
 Parvapura, 141
 Parvata, 360
 Pasindi Ganga family, 86
 Pasumalai hills, 278(n)
 Pasupatas, the, 36
 Patala, 48
 Patalamalla, chief, 104, 106-7
 Pataliputra, 228
 Pathak, K B, scholar, 233(n),
 Patil Ramu Jotiba, 63(n)
 Pattadeva, 295
 Pattalakere, 202
 Pattanasvami, 175
 Pattanasvami—
 Nagadeva, minister, 150, 175,
 181
 Nokkayya, 174-5, 178(n)
 Setti, 151
Pattinapalai, 241
 Patti Pombuccapura See Hu-
 mcca above
 Paudanapura, 110, 185-6, 229
 Pavaguda, 339
 Pavaguda taluka, 354
 Payannavrat, (Parsvaram),
 author, 383-4
 Payanavarni, author, 385(n)
 Payi Setti, 326-7
 Pecupalam, 244
 Penugonda, 253, 288, 290, 365,
 376, 384
 Peraru (Hirehalla), river, 195,
 195(n)
 Perayakundi, 246
 Perbbolal, 17
 Perddore, see Krsna, river
 Periyapattana, 111, 380
Periyapuranam, 275
 Perumal Kovil (Kanchi), 288
Perunkathai (*Brhadkatha*) 263
 Peruru, Ganga city, 11, 14-5, 17
 Pervadiyur, 37

- Pille Nayanar, see Tiru-
 jnanasambandhar
 Pocabbarasi, queen, 96, 158
 Pocale, 131
 Pocikabbe, 116
 Poleyamma, 178
 Poluvas, the, 132
 Ponataga Nagaram, 232
 Ponna, Ponnamayya, poet, 39,
 156
 Ponnalli, 24, 155
 Ponnaramativisaya, 261
 Ponnayakiyar, 248
 Ponnur, 247
 Pottalakere, 49
 Poysala, 63-4, 67-69(n)-70(n)
 Poysala chief, 70
 Poysala Gauda, 70(n)
 Poysalamaruga, 69
 Poysala Setti, 179
 Prabhakas, the, 350
Prabhajanacarite, 316
 Pramaladevi, 249
 Pratapa Nayaka, 180
 Pratapapura, 207
 Pratikantha Singayya, 57
Prayascitta, 378
 Priyabandhuvarma, mythical
 king, 93
 Prthiviganga, king, 8(n)
 Pugar (Kaveripumpattinam),
 241
 Pugatataka, 385
 Puligere (Iaksmesvar), 28(n),
 42, 265, 281
 Pullappa, 339
 Pullavva, 112
 Pundi, 249
 Punnad, 185, 185(n)
 Purasthana, 325
 Puru, king, 110, 186
 Purukhetaka, 33
 Purusottama, 231
 Puspagiri, 295
 Quran, 303
 Racamalla IV, king 29, 29(n),
 47, 93, 102-3, 106-7, 109-110,
 159-160
 Racamalla V, king, 28-29, 45-7,
 243
 Raja, warrior, 107
 Rajadhiraja I, king, 194-195(n)
 Rajaditya, author, 266
 Rajaditya, king, 102-3, 159
 Rajagambhura Sambuvaraya,
 247, 249
 Raja Jai Bhattaya, 153(n)
 Rajapurohit, N S, scholar, 190
 (n), 193(n)
 Raja Raja, I, king, 95, 264,
 247, 249(n), 305
 Raja Raja III, king, 247-9
 Rajarajanarendra, king, 265
 Raja Setti, 82
Rajavalhkathe, 111, 117(n),
 221, 229
Rajavartika, 231
 Rajayyadeva Maha-arasu, 310
 Rajendra Cola I, king, 69, 191-
 5, 221, 247
 Rajendra Cola II, king, 112,
 119-120
 Rajendra Cola Nenni Cangalva,
 king, 200
 Rajendra Kongalva, king, 95-6,
 158
 Rakkasa Ganga, see above Ra-
 camalla V
 Rama, epic, hero, 97, 200(n),
 255
 Ramadevi, 320
 Ramakka, 379
 Ramakrsna sastri, author, 233
 Ramana, 340-1
 Ramanatha, king, 83, 85, 222,
 254
 Ramanujacarya, the great, 79,
 114, 355
 Ramapura, 262
 Rama Rajayya, 358
 Ramaswami, Ayyangar, M S,
 scholar 217, 217(n), 218(n),
 219(n), 224(n), 228(n),
 242(n), 275, 279(n)

- Rammana Setti, 379
 Rangaladevi, queen, 343
 Ranjore, 40
 Ranjore district, 274
 Tarikere taluka, 152
 Ratayya, 289-91
 Tathagata, 36
 Rattekere, 178
Tattvabhedastaka, 377
Tattvartha, 20, 340
Tattvartha, tika to, 21
Tattvarthasutra, vritti to, 175
Tattvarthasutra, 21, 225, 225-(n)
Tattvarthamahasastra, 264
 Tavandhu, 335
 Tavandhu Madu Gauda, 335
 Teku, 262
 Telugu land, 249-251, 254, 262-3, 272, 283, 366
 Temple—
 Anjaneya, 25, 65, 82, 314
 Ankanathesvara, 257
 Bhimalinga, 230
 Cenna Basavanna, 148
 Gangitli, 306
 Hanumanthasvara, 347
 Isvara, 24
 Jvalamalini, 357
 Kesava, 71, 131
 Kotisvara, Mulasthana, 159
 Malavanatha, 358
 Minaksi, 279
 Narasimha, 120
 Ramesvara, 156
 Ranganatha, 168
 Saumyanayaki, 138
 Siddhesvara, 11, 13-4, 91
 Somesvara, 202
 Srisaila, 319
 Subrahmanya, 257
 Tirukattambalideva, 245
 Tiruvanganatha, 347
 Tyagada Brahma, 348
 Vasantika, 61
 Venkataramana, 301,
 Virabhadra, 135(n)
 Virupaksa, 337.
 Terakanambi, 255(n), 329
 Teikanambi Bommairasa,
 author, 379
Tevaram, hymns, 220, 278(n)
 Tevarateppa, 99
 Thakka city, 229
 Tibet, 370
 Tikkana Somayya, author, 272,
 272(n)
 Timmanna, 338
 Timmappayya, 198
 Timmaraja, chieftain, 269, 363
 Tiptur taluka, 135
 Tirthahalli taluka, 45, 90, 200,
 258
 Tirthankaras, the twenty-four,
 24, 102, 230, 273, 286, 367
 Tirucchanattamalai, 246
 Tirumanasambandhar, Jnana
 sambandhar, Sambandhar,
 220, 243, 268, 273-4, 276-7,
 277(n), 278-9, 284(n)
 Tirumala, 247
 Tirumalai, 247
 Tirumale (Tirupati), 288-9,
 291, 343, 360
 Tirumangai Alvar, saint, 278
 Tirunarayanakote, 288
 Tirunavukarasar, see Vagisa
 Tirupanamalai, 248
 Tirupparuttikunru, 301, 305
Tirutondar, 278
 Tiruvadan taluka, 358
 Tiruvallam, 243
 Tiruvalluvar, 239-41
 Tisyagupta, 220
 Tiyyangudi, 160
 Todas, the, 131-2.
 Tolalu, 75, 184
Tolkapiyam, 217-8
 Tolla, 88, 254
 Tolamattiteva, author, 243(n)
 Tondanad, 13
 Torenad, 199
 Totahalli, 309, 351
 Travancore State, 246
 Tribhuvanamalla Pandya, king,
 54, 124.

- Tribhuvanamalla Permmadi
 Deva, king, 124, 164, 178
 Tribhuvanamalla Santara, king,
 91, 160
 Tribhuvanamalla, see Vikrama-
 ditya VI, king
 Tribhuvanavira, chief 107
 Trikuta, hill, 103
Truokasataka, 380
 Triparvata, 34
Trisastipuratanacante, 276
 Trivatur, 232
 Tulu-adi, 88
 Tuluva, 94, 115, 262, 268, 301,
 323, 340, 343-5, 349, 351-2
 (n)-353, 358, 360-1, 363,
 364(n), 368-9, 379-80
 Tumkur taluka, 19, 147
 Tundiradesa, 233
 Tunga, 315(n)
 Tungabhadra, the, 195(n),
 287
 Ubhayanadesis, the, 180
 Ucchangi, fortress, 33, 103, 115,
 123-4
 Ucchangi Pandya line, the, 54
 Ucchasringi, see Ucchangi,
 fortress above
 Uccila, 364(n)
 Udyaditya, king, 115, 118, 138,
 253
 Udayagiri, 337
 Udayana, 138
 Uddhare, 151, 164, 205, 320,
 323, 333, 335-6(n), 356
 Uddhare vamsa, 337
 Udipi taluka, 359
 Ugraditya, author, 267
 Ugra vamsa, 89
 Ugure, 175
 Ujjain, 11
 Ujjantagiri, Urjjantagiri, 343,
 360
 Ullala, 364(n)
 Uma-vami, author, 21
 Ummattur, 257
 Upadhye A. N. scholar, 281(n),
 225-7(n), 228(n), 239.
- Upasakacara* 23(n)
 Uppattayta, 144
 Urayur, 241-241(n)
Uttaradhyayanasutra, 220
 Uttarapathanagaresvara-
 devatopasakas, 326
Uttarapurana, 38, 89, 235
 Vacaspati, 372
 Vadanaguppe, 37
Vaddakatha (*Brhatkatha*), 19,
 20, 21
 Vadighangala Bhatta, 27-28(n),
 39
 Vadi Rudragana Lakulishvara
 Pandita, 49, 202-3
 Vaduga Tammappa Senabova,
 347
 Vagbhusana Ravana, 113
 Vagisa, 274, 278 See also Ap-
 par, Dharmasena and Tiru-
 navukarasar, above
 Vaidisa, 229
Vaidyamrita, 386
Vaidyasangatya, 386
Vaidyasatra, 20
 Vajrayanti, see Banavase above
 and Vanavasa below
 Vaikhanasas, the, 246
 Vaikuntha, 355 See Melukote
 above
 Vaisesika, philosopher, 76
 Vaisnava, philosophy, 76, 360
 Vaisnavas, the, 219(n), 289
 Vaisnava darsana, 289
 Vaisnava samaya, 290
 Vaisnavism, 73, 79-80, 114,
 289, 347, 355
 Vaisya Bimi Setti, 354
Vaisyavamsasudharnava, 377
 Vaivasvata Manu, 18
 Vaji kula, 141, 376
Vajrakumaracante, 384
 Vajvaladeva, chief 104, 106-7
 Vallabharaja king, 27-8
 Vallabharajadeva, Maha-arasu,
 official, 309-310
 Vallimalai, 243
 Vallavar, author, 218.

- Vamsapura, see Mudubidie
 Vanavasa, city, 32, 185, 339-340
 Vanavasa country, 89, 113
 Vanhapura, 55 See Bankapura
 • Vantukola, 193
 Varadambike, 336
 Varaguna Vikramaditya Pandya, king, 239, 246
 Varakodu, 351
 Varanga, 262, 301
 Vardhamanacari, architect, 119, 127
 Vardhamanaksetra, 355 See Melukote
 Vardhamanasresthi, 364
 Varuna, 257
Vastukosa, 266
 Vasu, royal hermit, 251
 Vatapi, 274-5 See Badami
 Vedai (Vidai Madevi Arindamangalam), 247
 Vedantins, the, 293
 Vedas, the, 220
 Velapuri, 297 See also Belur
 Vemmanabnavi, 378
 Venbunadu, 245
 Venbuvalandu, 248
 Vengimandala, 263, 265
 Venkatadri Nayaka, king, 294-5, 297, 365
 Venkatapati Deva, king, 364
 Venkataramanavaya N., Dr scholar, 377-8(n)
 Venkayya, V., scholar, 276
 Vennelkarani, 18
 Venupura, 318, 352-3, 380 See also Mudubidie
 Venuru, 268, 363-4(n), 367-8(n)
 Vidarpatti, 247
 Videha, 21
 Vidu, tenet, 242
 Vidyanaagara, see Vijayanagara
 Vidyanda, author, 378
 Vijayaśeva, bodyguard, 313
 Vijayaditya Satyasraya, Western Calukyan king, 12, 192
 Vijayaditya Silahara, king, 98, 223
 Vijayaditya Ranavikrama Gangai, king, 243
Vijayakumariyaccante, 382
 Vijayamangalam, 112, 339
 Vijayanagara city, 59-60, 233, 287, 290(n), 301-2, 305-6(n), 311-2, 337, 366, 370, 373, 375
 Vijayanagara Empire, 1-3-59, 154, 217, 270, 283-4, 287, 290, 292-4, 296, 298-9, 311, 319, 322-4, 326, 334, 355, 363, 366-7, 375, 381
 Vijayanna, 212
 Vijayanna, author, 378
 Vijaya Narayana Setti, 206
 Vijayappa, 295
 Vijayaraja, 315(n)
 Vijayasaktiarsa, governor, 255
 Vijayavatika (Bijavada), 252
 Vikramaditya, unidentified, king, 157
 Vikramaditya VI, Western Calukya king, 24, 56-8, 105, 123-4, 178, 194(n), 195, 203-4
 Vikramaditya, Canglava king, 315, 315(n), 316
 Vikramaditya, Santara king, 90, 160-2
 Vikramaditya, king of Ujjain, 200, 223(n)
 Vilappakkam, 246
 Vimaladitya, Eastern Calukya king, 252, 253(n)
 Vinayaditya, I, Hoysala king, 63-4(n), 67-8, 73, 233(n)
 Vinayaditya II, Hoysala king, 52-3, 66, 73-6, 339
 Vinayaditya Satyasraya, Western Calukya king, 41, 89, 195(n)
 Vindhyaṅgi (at Sravana Belgola), 81
 • Vira Bananju, 173, 175, 180, 282, 337-8, 367
 • Vira Kongalvadeva, king, 96

- Vira Pandya, king, 268, 362
 Vira Santaradeva, king, 91, 94
 174
 Vira Saivas, Lingaists, the, 94
 280, 295-7, 313-15, 319, 338,
 365-367, 375
 Saivacara (Jangama) faith,
 280, 361
 Virala Devi, 159
Viravamsaval, 224
 Virupaksa Odeyar, viceroy,
 287
 Virupaksa Raya, king, 352,
 371
 Viruparajendra, 380
 Visnubhatta, 56
 Visnugopa, king, 8(n), 17
 Visnugupta, mythical king, 92
Visnupurana, 220
 Visnuvardhana Deva Hoysala
 king, 66, 78-82, 84, 114-5,
 118-129, 131-5, 137(n)-138-
 140, 142, 165-6, 179, 254
 Visnuvardhana III, Eastern
 Calukya king, 251
 Visnuvardhana, chieftain, 285
 Vittarasa, governor, 254
 Vizagapatam district, 253
 Vizianagaram, 252
 Voddama Gauda, 180
 Vogeyakera, 354-5
 Vokkalgerenad, 338
 Voliya, 321
 Vratapura, 353 See Mudu-
 bidre
 Vrasabhadasa, 330
 Vrsabhatirthakara, 92, 255
Vyavaharaganita, 266
 Wendiwash taluka, 243
 Warangal (Ekasilanagara), 253-
 (n), 272
 Western Ghats, 71(n), 119
 Western India, 355
 Yadavas, (Seunas) 58, 59
 Yadava (Seuna) country, 58
 Yadavapuri, (Dorasumdra),
 233(n)
 Yaduvamsa, 71
Yajurveda, 261
 Yaksharaja (Jakkaraja), 141
 Yapaniyas, a sect, 34, 219,
 222, 223 See also Yapaniya
sangha and Yapaniya Nandi
sangha
 Yasahkurti, author 379
 Yatagiristhana, 355 See Melu-
 kote
 Yaukas, the 350
 Yedatore taluka, 97, 156, 199
 Yelusavira country 95
 Yenugallu, 364(n)
 Yogandharayana, king, 142
Yogaratanakara, 384(n)
 Yojana Setti, 341
 Yojana Sresti, I, 346
 Yojana Sresti, II, 346
 Yuan Chwang, pilgrim, 188,
 189, 190, 191

